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## THE BATTLE OF LONG ISLAND.

BY JOHN CLARK RIDPATH.

IT was one thing to declare American Independence; it was another thing to win it with the sword. It is thus ever in history that the intellectual concept and purpose of the event outrun the event itself. For the mind, untrammeled with material conditions, easily conceives the thing about to be, while the clog of physical environment holds it back from accomplishment—for a season.

At midsummer, 1776, our patriot fathers had declared their Independence of the Mother Country; but it still remained to make good the Declaration by the ordeal of battle. In the meantime, that peculiar initial military enthusiasm which a year before had prevailed to expel the British from Boston had, to a certain extent, subsided. The popular battle-passion did not burn so intensely as it had done in the days of Lexington and Bunker Hill. Many reactions had come. Expediency had prevailed in some hearts over patriotism. After Washington's accession to command, discipline had been instituted in the army, but discipline was not agreeable to the Provincial soldiers, particularly to the men of New England. Many retired to their homes; others volunteered, and the residue of the soldiery of 1775, together with the new recruits, was organized under the Commander-in-chief at New York.

With the Declaration of Independence the British must assume the aggressive. They must put down the rebellion and restore the Colonial governments to their former relations under the Crown. In order to do this, they must attack the American advanced position at Brooklyn Heights on Long Island, carry the lines, expel or capture the patriot army, advance on New York and then on Philadelphia, and thus end the war.

At this time, namely at mid-August, 1776, the British army, under General William Howe, occupied Staten Island. The lower part of New York harbor, between Staten and Long Islands, was held by four British men-of-war, the *Phœnix*, the *Rose*, the *Greyhound*, and the *Eagle*. The forces of the enemy were under command of Lord Howe, Sir Henry Clinton, the Earls of Cornwallis and Percy, and Generals Grant and Erskine. On the 25th of August, General Von Heister, with his division of two thousand Hessians, joined the British army, which three days previously had effected its landing on the lower part of Long Island, at New Utrecht and Gravesend Bay.

Let us consider the topography of the region now about to be made historical. Standing on Prospect Hill, in what is now Greenwood cemetery, we are able to survey the whole field. We find ourselves near the middle of the advanced line of the patriot army, between five and six thousand strong. The center is held by general Sullivan; for General Greene has fallen sick—a circumstance most unfavorable to the cause. General Putnam has been sent over from New York as the senior major-general commanding, and holds the left wing, extending up in the direction of Bedford. The right of the American army is commanded by General Lord


Stirling. In the rear of this line lies Brooklyn.

In front of the American position a complicated system of roads extends in various directions over the island, to the southwest and south and east. The strategic points in the field before the patriot line are, first of all, New Utrecht, about three miles to the south. Nearly two miles eastward of this point is the place called Gravesend. Three miles northeastward from the latter place is Flatlands, from which one road, running in a northwesterly direction, reaches Flatbush, at a distance of two and a half miles, while another branch, running in a northeastern course, intersects, at the distance of nearly six miles, the road running from Jamaica to Bedford and thence to Brooklyn. The country in this part of the island is low and flat, making easy in summer the movements of an army, and giving opportunity for detours and flanking marches.

As we have said, the 25th of August found the British army, reinforced by Von Heister, in good position, at the lower part of the island, extending from New Utrecht to Gravesend. The enemy was in great force, numbering more than twenty thousand. It was believed by the American generals that an advance of the British was at hand; but the

danger was anticipated *from the south*. The attack was expected to fall on General Stirling's division, which lay with its right against the place called Martense's Lane, between New Utrecht and Gowanus Bay, and with the left touching General Sullivan.

The skillful British commanders, however, were not at all disposed to follow a plan anticipated by the Americans. On the contrary, a general movement was begun to the right. While General Grant and Von Heister were ordered to press up toward the American position on the south, Clinton and Percy and Cornwallis were directed to march, first from Gravesend to Flatlands, and then—instead of concentrating upon Flatbush—to continue the detour as far as the Jamaica road. This movement was out of sight of the American lines, and was not discovered. General Putnam had no apprehension that a British force was likely to fall upon his left and by breaking his lines from that direction envelop the whole army.

The British plan was carried into execution with great celerity and success. General Grant moved forward against the American right, and struck the lines at three o'clock on the morning of the 27th of August. The battle began with an attack on the brigade commanded by Colonels Atlee, Haslet, and Smallwood. This part of the patriot line was made up of militiamen, and these were driven back by the British upon General Sullivan's right, within the limits of Greenwood cemetery. It was not the intention of Grant, however, to press his advantage to its limits and the first fighting in this part of the field between his forces and those of General Stirling was not severe.

Cornwallis

Meanwhile the British advance was taken up by Von Heister in the center. The latter came up from Gravesend and Flatlands to a position almost due east from Prospect Hill, and began a cannonade on the patriots who were stationed at Flatbush pass. But this action, like that of Grant, was not intended to be decisive. The object of the British was to keep the American center and right engaged until General Clinton should be heard from in the direction of Bedford. It was not long until that officer made good the expectation of Howe by coming in at a rapid march on the Jamaica road. This movement brought him against the extreme left of General Putnam's forces, and the latter almost immediately gave way under the assault.

A. McDougall

As soon as the fighting in this part of the field gave warning of Clinton's approach, Von Heister and Grant renewed the battle on the center and left. The brigade of Count Donop was thrown forward by Von Heister, to carry the American position at Flatbush by storm. The attack was made with great impetuosity, and the American center was broken. General Sullivan, however, began to recede to his principal lines at Brooklyn. But no sooner was this movement undertaken than he was suddenly struck on the left flank by Clinton and Cornwallis! In a short time the Americans found themselves in a dreadful situation between two lines of attack. Retreating before Clinton's division, they were caught on the other side by Von Heister with his Hessians. The contending forces came to close quarters, and it appeared for a while that the whole patriot center and left would be either taken or destroyed. By extraordinary courage, however, a large number succeeded in breaking through the closing lines of the enemy and in making their way in a disorganized condition to Fort Putnam. But a great number were slain and captured. General Sullivan himself and several of his subordinate officers were taken in the field. The British advance continued victoriously, and without further opposition, to within a short distance of Fort Putnam, and the wonder was that Clinton did not press forward and carry the place by storm.

The victory in this part of the field, however, was sufficient to satisfy the assailants; and the Americans who had escaped were relieved of their imminent peril. In the meantime, General Stirling, knowing nothing of the disaster to the center and left, had made an advance toward his right, in order to confront the British in that direction. It thus happened that he also was caught, even more fatally than Sullivan had been, between two lines of the enemy. Von Heister and Cornwallis, after their victory, were able to close down on Stirling's rear, and that brave officer was astounded at finding himself entrapped. On his right lay the little inlet of New York Harbor called Gowanus Bay. At low tide the waters ran out, and the channel was fordable; but at high tide the thing was impossible.

At the hour when Stirling, battling in front and rear, discovered his condition, the tide was rising in the Gowanus; but it was still possible to cross to the Brooklyn peninsula. For nearly a half hour the Americans fought bravely, first in this direction and then in that, and when resistance was no longer possible they flung themselves into the Gowanus and struggled for the other side. Nearly all who reached the water went over in safety; but the remainder were obliged to surrender. General Stirling himself was taken, with many of his men.

The battle had now extended from dawn to nearly noon; but there was no longer resistance in any part of the field. All the surviving patriots, who had not been taken, had made their way within the American line of entrenchments, which extended in a convex line from Wallabout Bay in East River, above Brooklyn, around the city to the Gowanus. Fort Putnam and Fort Box were the keys of this line. Outside of it the whole field, extending for five or six miles to right and left and far to the front, had been carried by the British. The American losses in killed, wounded, and prisoners were very severe. Of the five thousand, more than a third were taken or slain. The three generals, Sullivan, Woodhull, and Stirling were captured; the total loss was a thousand and ninety-seven, inclusive of sixty-seven officers. The British lost in officers, five killed, twenty-eight wounded; and in men, three hundred and seventy-four killed, wounded, and missing.

Such was the disaster. But though the conflict was over, the event was by no means complete. The battle of Long Island was destined to a glorious sequel. It is in the nature of such situations that the victorious party shall rest upon its success, and that the routed and disheartened party shall re-act from its despondency and regain, as if by a physical law, its proper place in the disturbed equilibrium.

General Washington from New York heard with as much sorrow and dismay as his strong nature was capable of bearing, the story of the battle and the disaster. Before the fugitives from the field had saved themselves behind the entrenchments, the Commander-in-chief was with them. He gave immediate orders for the strengthening of the defenses, and began to diffuse confidence from his strong personality. Great was his joy when he noted from Fort Putnam the preparations of the British to begin a regular siege. He could but perceive the peril of the situation in case of an immediate attack. But delay brought safety.

Reinforcements were quickly thrown across East River until the American army in Brooklyn was strengthened to nine thousand men. The afternoon of the 27th went by, and the British made no movement toward a battle.

Jn. Sullivan

The morning of the 28th came, and still there was no renewal of the attack, except the cannonade of the American works in the vicinity of Fort Putnam. During that night, however, a heavy fog dropped over the harbor of New York and the surrounding shores. The vapor thickened to mist, and in the half darkness and rain of the day there was little danger that the enemy would make an assault.

To the Americans this delay was precious. General Mifflin arrived with a detachment from King's Bridge and Fort Washington. The patriots were enabled, working in the thick fog, to strengthen their outposts and to improve their courage by an occasional skirmish with the enemy. But nothing of greater

importance than these movements occurred during the day. The following night was darker than ever, and with the morning of the 29th the fog had thickened till nothing could be seen beyond a radius of two or three rods. Late in the afternoon, however, one of the patriot officers, having his station at Red Hook, was gazing toward the harbor, when a slight breeze parted the mist, and the British ships were discovered to be *in preparation for a movement.*

On receipt of this information, Washington easily discerned that it was the intention of the enemy to interpose himself in East River and cut off the division of the army which lay in Brooklyn. The emergency brooked no delay. The General perceived the great hazard of permitting the separation of his forces by the enemy's fleet. The action was equivalent to cutting off his retreat from Long Island. He called a council of war, at which Putnam, Mifflin, Spencer, and McDougal were the principal officers. To them he suggested the expediency of an immediate retreat from the island. Even the day before, he had taken the precaution to have his available ships and transports brought down from the Harlem to Wallabout Bay, so that they might be at hand in case of necessity; and the emergency had now arrived. The Council decided that the retreat was wise. Orders were issued accordingly, and at eight o'clock in the evening of the 29th the soldiers were called from the trenches and paraded for embarkation.

The place chosen for passing over to Manhattan Island was the present Fulton Ferry. Strangely enough the wind now tossed back the fog, revealing the river and Brooklyn. But the dun vapor still hung over the British lines and encampment. Delays and confusion are the concomitants of all such movements, and it was near midnight before the first boatloads of patriots put off from the foot of Fulton Street for the New York side. Washington superintended the embarkation of the troops in person. Back and forth went the heavily laden boats, and it was not until broad day that the work was completed. When the last boatload, including Washington and his staff, pushed off, the British pickets discovered that the American lines were deserted!

There was a hurried movement over the breastworks and through the city; but when the first British horsemen reached the ferry, the last boatload of the Old Continentals was out of range. Salvation had come to the patriot cause, and Clinton and Howe and Cornwallis were left to the enjoyment of a few old iron guns which the Americans had left. The commander of the American army had brought off his forces in safety; and though the battle of Long Island had been sufficiently disastrous to the cause of freedom and independence, the reaction came with the day, and Washington was enabled to use the event as a prevailing argument with Congress for the organization of a regular army in place of the inefficient militia system and semi-independent warfare which had thus far been the features of the revolutionary struggle.

## DOMESTIC AND SOCIAL LIFE OF THE COLONISTS.*

BY EDWARD EVERETT HALE.

II.

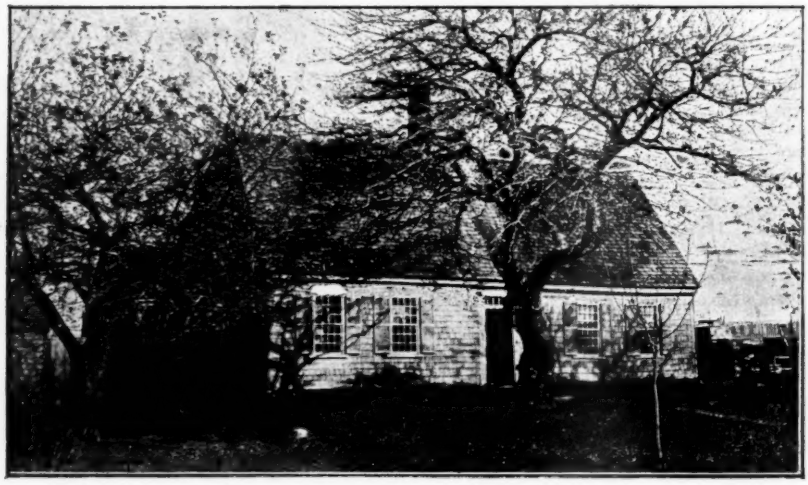
NOTHING is so remarkable, in the growth of our own new towns, as the shortness of the period between tent life and a comfortable home. The same promptness was in the early emigrations. The first travelers here, after the settlers came, all expressed their surprise at the comfort which they found.

The Cradock House, still standing, shows that they meant to have as good houses here as they had in England. Why not? "Get the best," may be said to have been a national motto from the beginning, and an excellent motto it is. The house which Winthrop built in Boston stood until Sir William Howe and his men burned it in the siege of Boston. It had been, all that time, the residence of the Winthrop family, who were used to com-

*Special Course for C. L. S. C. Graduates.

fort, not to say luxury. In the same year, or thereabouts, Thomas Dudley, the second governor, built a house in Roxbury, where the roadway turned to go into Boston. His family, one of the best families in the colony and province, with judges and governors among them, lived in this house until the Revolution, when the Americans pulled it down to make a place for the fort which should keep the English general from marching out of Boston.

Such instances show that the colonists knew how to build good houses, and, in case of families who had the means, built them immediately.



The Oldest House in Plymouth, Mass.

In the first generation, and, to a less extent to the end of the century, the effort was made to maintain social habits and forms of expression which belonged to a feudal system. The title Mr. or Master was given only to persons who were "well bred and well born," and such persons are called "gentlemen" when they are spoken of in the record. I am sorry to acknowledge that the terrible abridgement "gent" appears also. "Yeoman" appears in the earlier records, to denote well-to-do men, perhaps I might say men who had the suffrage, while "Goodman" was the name of any other person to whom you wanted to give an appellation, which should, in a fashion, distinguish his rank. But all such designations soon fell out of use, in a country where every man owned, or could own, his land. They all became a landed aristocracy; and as for birth and education, in a country of free schools one became as well bred as another.

The title of Esquire was applied only to persons who had a share in the government or to lawyers and justices. I am glad to see that this custom is coming in again. A critical friend of mine says, indeed, "I never address a man as 'Esquire,' unless he is a person who has some doubt as to his own social position."

For women, the title of "Mistress" would be given to the wife of a Master, while the wife of a "Goodman" would be "Goody." But none of these appellations lasted long.

Indeed, as I am fond of saying, the Feudal System broke down within an hour after they landed. The rank and name of "servants" lasted while there were certain men and women who had agreed to come over as servants, and work long enough to pay for their passage. This custom lasted for more than a century,—nearly to the Revolution, indeed. When such a person landed, some one, who had paid the captain for the passage, had a legal claim on the "servant" till the amount had been worked out. In the earlier books therefore there are references to servants, which almost always allude to such persons.

This is a convenient place to say, that the Colonel Jack of Defoe's celebrated novel, which has lately been reprinted, was such a

servant. He is represented as having been made drunk on board a ship in the north of England, and then brought to Virginia, where he is sold as a white slave, until he can work out his freedom. Oddly enough, the place which Defoe selected for the scene of this romance, the first novel of the eighteenth century of which the scene is laid in the United States, is the north bank of the River Powtowmack, below the falls; that is to say, this white slave, Colonel Jack, worked on the site of what is now the city of Washington. I owe this remark to that quick observer, Gen. Benjamin F. Butler.

In the first years of New England legislation, the general court of one or another colony would try to fix the rate of wages. A carpenter might have so much a day, and a blacksmith so much. But this soon proved impossible.

Under these conditions, every man had to know how to do his own work, and every woman to do hers. It is thus that the "shifty" disposition, still to be observed in the pure American, was developed. Every farmer had carpenter's tools, and at need was a carpenter. The business of a blacksmith was more difficult. And that happened, which readers of these lines have seen to happen in a new settlement of our times, that a special grant would be made to a blacksmith, if he would come and settle in a new town.

The policy of all the northern colonies looked to independence from the beginning, though the leaders might not know that this meant political independence. Before a generation had passed, it was observed in England that the plantations, as they called the colonies, took but very little of the English manufactures. In Massachusetts, the home manufacture of woolens began as early as 1640. The need of woolen clothing and the convenience of making it at home, gradually compelled the raising of sheep, not so fast as one would have supposed, perhaps, but still steadily and certainly. There were but one thousand sheep in the colony in 1642, but in 1660 a report made to the government at home says that there were a hundred thousand.

Cotton was imported from Barbadoes, and afterward from other West Indian islands, as early as 1640, to be quilted into corselets, which should turn off Indian arrows. But so soon as they had it, the New Englanders began to spin it. They soon taught the Indian women in Martha's Vineyard to card and spin.

We are always curious to know what the settlers in a new country have to eat and drink, which is different from what they had at home. To begin with the drinks, it was one of the hardships of the first winter at Plymouth, that our New England forefathers "depended on the charity of the shipmasters for a draft of beer on board, drinking nothing but water on shore." Alas! this was from no teetotal puritanism of Bradford or of Brewster. No. The poor fellows had laid in beer enough, but at the very last in England, they had to reduce their store of beer as of butter, and to put themselves on short rations in these affairs.

In every colony there is some tradition of very short commons, at some period or other of the beginning. Cotton Mather says that Madam Winthrop was giving out the last meal from her chest to a poor neighbor, when it was announced that the *Lion* from England was in the Bay. That was on the famous occasion when the general court changed the fast day which they had proclaimed into a Thanksgiving. It is still the custom, at a Forefathers' Dinner, to place five kernels of parched corn by the side of each plate, in memory of the legend, that there was a time when this was the ration of each man.

But this does not mean that starvation ever threatened them, except in individual cases, where it came by accident. Always on the shores, there were fish, oysters, clams, lobsters, in plenty. John Johnson, in the New England Rarities of 1672, includes two hundred and three varieties of fish, and Mr. Tuckerman calls his list a "poor makeshift." It includes shellfish. The supply of the three I have named, still seems inexhaustible—excepting, perhaps, the lobster, which men are doing their best to exterminate. At one of the great seashore resorts of Rhode Island, Rocky Point, thousands of people pour in every summer from all parts of New England to eat clams. The rule is, that you eat till the pile of shells in front of you conceals your opposite neighbor from you. The master of these feasts told me that, year by year, he could not see that the consumption of such myriads in the least affected the product of clams on the shore, for the service of the eaters. So, though the habits of fish are wayward, the multitudes of fish taken year by year, seem on the average to be unchanged.

The New Englander of to-day buys almost all his breadstuffs from the West. But he pays for it all by the fresh and salted fish, the lobsters and oysters which he takes from the sea.

Of game the supply was not unlimited. But in all the colonies it gave a full supply of animal food until the settlers had raised poultry and domestic cattle for their need. Governor Bradford says of the first summer at Plymouth, the year 1621:

"All the summer there was no want. And now began to come in store of fowl as winter approached. . . . And beside water fowle there was great store of wild turkeys."

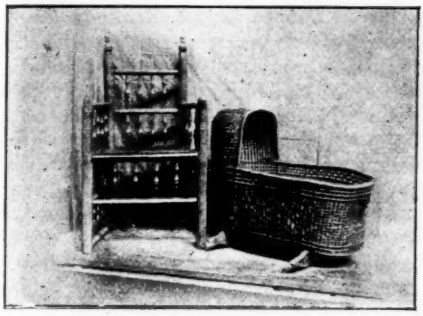
To the fortunate discovery of the Bradford manuscript do we owe it, that we know that the forefathers ate turkeys at their first Thanksgiving. And let the degenerate reader of these days remember that among these turkeys were those which weighed sixty pounds. Even if all the forefathers and foremothers and their children dined together, they would not require many such turkeys for a feast. Sometimes there were flocks of two or three thousand geese at a time. The price of one of these was eightpence, the price of a "gray goose" was eighteenpence; this is the Canada goose of to-day. Writing after the hardships of the first winter, Dudley says to the Countess of Lincoln that there flew "over all the towns in our plantations many flocks of doves, each flock containing many thousands, and some of so many that they obscured the light." He says they were somewhat bigger than those of Europe, and they flew from the northeast to the southwest. At this time wheat cost them thirteen shillings a bushel, and peas about eleven shillings. Such illustrations might be taken from the early records of all the colonies. They are enough to show that there was no danger of physical starvation, while there was deprivation of such food as they had been accustomed to at home. Indeed, it was many years before they ate beef or mutton.

Sword, Pot, and Platter of Miles Standish.

They did not mean, in any of the settlements, to be satisfied with the drinking of cold water, although the early letters are full of the surprise that the water was so much better than that of England. The difference between the water of mountain streams and that which had been brought from the English lowlands, impressed everybody. They very soon learned how to make beer from Indian corn, and after their orchards were well established, cider became the common drink of the people. Up to the end of the first quarter of the present century, indeed, cider was freely drunk, even by children, in all homes in New England, and I think the same could be said of colonies farther south, wherever there were apple trees. No one in the first generation had any notion of total abstinence from spirits, though there were frequent efforts made to restrict the sale of it at places of public resort,—for the modern liquor-shop was then wholly unknown. The sale of gin and other spirits, to be drunk on the premises, took all England by surprise nearly a century afterward. As molasses from the West Indies was brought in, it was found that, with the cheap fuel of our forests, rum could be distilled, and rum became the drink of all the people on the seaboard and a large article of commerce. It must be remembered that tea and coffee did not come into familiar use for nearly a century after.

There is a stimulus in the life of a new settler, such as I think hardly any one but an American really understands. He has white paper to write upon, and he writes a great deal more, and he makes a great many more pictures on his white paper, than can be conceived by a person who is living in the house which his father's father lived in, and is doing what his father's father did. They asked a Chinaman how long he had been making porcelain, and he said, "A thousand years,"—by which he meant that his family had been engaged in that business so long. But no new settler has any such story to tell. On the other hand, he is engaged in some

new enterprise with almost every morning. In the case of the New England settlers there was the quick spur of conscience to add to this activity. It must be remembered that no one came who had not a certain adventurous disposition. That adventurous disposition was transmitted for centuries in the blood, and has not, indeed, run out to this day. People were born thirsting for the

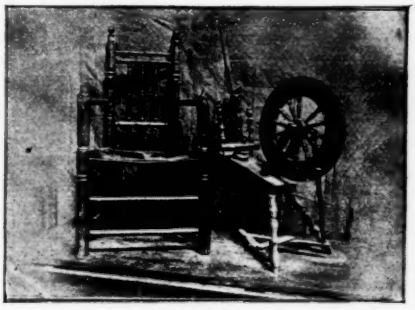


Elder Brewster's Chair and Peregine White's Cradle.

horizon. The late President Garfield belonged to a family in which every generation had emigrated farther to the West, and I think in every generation they had emigrated to ground which had been granted in return for service in war. These conditions bring about an amount of activity in the colonists of the first and second generation which wrought results that seem magical. In ship-building, for instance, before two generations were over, these people were selling ships to all western Europe. They were making so much cloth that they did not have to import any. They made their own leather, their own boots and shoes, from the very beginning. They made their own spinning-wheels and looms. They found out that they could spin cotton as well as flax and wool, and they adapted their clothing to the materials which they had. Three or four ships were enough to import all the elegancies of clothing which were needed more and more as they grew richer and richer.

They re-invented free schools, which were originally established several hundred years before Christ, in the Greek colonies of southern Italy and Sicily. As early as 1633, the widow of Fuller, a doctor at Plymouth, bound herself to send an apprentice-boy to school; this shows what was the custom at Plymouth. In the Bay Colony, public schools were established by law at a very early period, and the requisition went so far that towns of any considerable size were obliged to provide means for fitting boys for the college, for which the first vote was made in 1636. But it has been noticed by careful observers that the handwriting of the second generation is not as good as that of the first. Of course this is a general remark, not to be taken in individual cases. The handwriting of Washburn, who was the first clerk of the Bay Colony, was wretched, but the handwriting of Winthrop and others whose manuscript is preserved, was that of gentlemen of their time. Thirty, fifty, and sixty years after, the average handwriting of the New Englander is not nearly so good. So far the experience of these colonists confirms Dr. Bushnell's celebrated remark, that emigration of itself tends toward barbarism.

The great place of education, in all the colonies, was the church. In Virginia the services of the church were conducted according to the directions of the Church of England. There was a certain affectation there of protest against the rebellion in England,—an affectation which was chiefly upon the surface. The New England settlers, from the beginning, while in theory they maintained that they belonged to the Church of England, declined to receive any instructions from her authorities, and, in particular, disused the Prayer Book. In fact, the leaders had all



Ancient Spinning Wheel and Gov. Carver's Chair.

come over because they wanted the privilege of speaking in the places of public worship if they had anything to say, and they wanted the privilege of establishing services wherever and as they chose. While the first colonists of Massachusetts Bay, therefore, in form said that they belonged to the Church of England, still they meant to reform the

Church of England, and they did so in ways which, to a high-churchman of to-day, would seem revolutionary. They had nothing to do with any bishops, for instance, and they had nothing to do with the Prayer Book. They would not use any of the established feasts or fasts of the church. They would not let the clergy of the church marry them, and they would not ask for the services of a clergyman at a funeral. They would not in any form admit that the assistance of one clergyman was necessary in the ordination of another. And they did claim, in literal truth, that all children of God who had been called of His Spirit, were kings and priests.

All these differences of theory changed absolutely the method of Sunday service. They fell at once into a habit which was as uniform as that which they disowned. To Sunday they gave the name "the Sabbath." On every Sabbath day there were two religious services in the "meeting-house." This building was just what its name implied. It was built by the town, principally for religious service, but could also be used, and was used, in any public meeting of the people. For instance, it was used at the annual election, and at other general meetings. It did not seem at all strange to the people of Boston that, when Faneuil Hall was not large enough for their political meetings, they should adjourn to the Old South Meeting House. The services of the Sabbath included two extemporaneous prayers, which were very long, compared with any such services to-day. It is said that sometimes the prayer lasted for an hour; but of this I find no certain evidence. The whole congregation stood as the prayer went forward. They sang the Psalms in a metrical version, without any instrument. As early as 1640, the Bay Psalm Book was prepared and printed for this purpose. The men who made the translation were chosen because they knew Hebrew well, and not from any particular poetical ability. For nearly a century there were not more than ten different tunes used in public worship; of these it is possible that York, Windsor, and Martyrs, may be remembered by some of my readers. A sermon made a part of each service. An hourglass stood on the pulpit, and it was thought proper that the sermon should last as long as the sand ran. Sometimes the minister said, with a shadow of humor, "We will take another glass," and turned the hourglass over, when he saw the sands were running out. These sermons were delivered without notes during the first two generations, of which I now speak.

When the sermon was over, members of the congregation, even strangers who were present, were, in theory, at liberty to prophesy or exhort. For ten or fifteen years this privilege was used by some of the leading members; in theory, I think, it still exists in all Congregational churches. But in practice, if any person should rise after the sermon, to give his views on the subject discussed, he would be apt to be told by some brother that he must wait for another occasion. For nearly one hundred years, the reading of the Bible in public worship was disapproved; it was thought to resemble too much the reading of prayers in the old Church of England, and was spoken of opprobriously as "dumb reading." At the communion, the communicants sat; it was said that the practice of kneeling expressed the Roman superstition of the real presence in the elements of the body and blood of Christ, and also that the disciples sat at the original institution of the Lord's Supper.

Lechford is authority for saying that, as early as the first five years of Boston, nothing was read at burials, nor was there a funeral sermon. This unwillingness to introduce any religious ceremony is a part of the protest which they wished to make against the view of the Roman Church that prayers for the dead would change their condition.

At the end of the first generation after the settlement, the people were a rougher set than those who came over, but they were far more independent. They no longer had any such fear of the Indian tribes as they had at the beginning. They had, as will be seen in our next chapter, to establish in every village a blockhouse, to which they could resort in case of attack, but they built their houses freely at some distance from the center of their towns. They were sure that they had "come to stay"; they were willing to take up the necessities of a new country. It did not distress them that they could not grow wheat; instead of wheat bread they made brown bread of rye meal and the meal of Indian corn. If they had not English beer they had New England rum and cider. They were learning very fast that an American is an American, and that, excepting in his language, he is in no sort an Englishman.

# THOMAS JEFFERSON.

APRIL 13, 1743—JULY 4, 1826.

BY PROF. CHARLES J. LITTLE, PH. D.

Of Northwestern University.

THE year 1801 opened anxiously for the people of the United States. The electoral college* had revealed its worthlessness and the makeshift of a congressional choice was filling the sixteen states of the Union with intrigue and alarm. The majority of the voters had declared for Jefferson for president but the clumsy constitutional machinery had given Jefferson 73 votes, Burr 73, Adams 65, Pinckney 64, Jay 1. When congress met, eight states voted for Jefferson, six for Burr, and two were divided. Burr was doubtless willing to be made president; there is little evidence, though, to connect him directly with the scheme to defeat the will of the people. Fortunately for the country, however, Mr. Bayard of Delaware, after seven days of ineffectual balloting in the House of Representatives, cast his vote for Thomas Jefferson and terminated the exciting struggle.

The President elect was then in his fifty-eighth year, full of mental and bodily vigor, rich, famous, idolized by his party, feared and hated by his political enemies.

From Peter Jefferson, his father, he derived his Welsh blood, his lofty stature, his stalwart frame, his mental vigor; from his mother, Jane Randolph, his gentleness, his love of music and of nature, his sense of beauty, and his breadth of human sympathy. Reared among the mountains of central Virginia, a hunter from his boyhood, yet studious and swift to learn, he spent the evenings with his austere but intelligent father, mastering mathematics or listening with the rest of the family to some paper of the *Spectator* or the *Rambler*.† The dying injunction of this stalwart parent (he lived to be fifty only) was that his son's education should be completed, but that the exercises requisite for his body's development must not be neglected.

"At fourteen years of age the whole care and direction of myself were thrown on myself entirely," wrote Jefferson. In Mr. Maury's school he learned Latin and Greek; in the College of William and Mary he found Dr. William Small, whom he describes as "a man profound in most of the useful branches of sciences with a happy talent of communication and an enlarged, liberal mind." Dr. Small developed thoroughly Jefferson's rare talent for mathematics; he introduced him also to the two ablest and noblest men in the Old Dominion, Governor Fauquier [fō'keer] and George Wythe. These three were the trainers of his powerful brain.

At the age of twenty Jefferson began to study law; he was also in love. In the former, though, he proved more successful than in the latter and after four years of comprehensive and close study, he was in 1767 admitted to the bar. Two years before, he had listened to the famous speech with which Patrick Henry supported the resolutions that had set the colonies ablaze with opposition to the Stamp Act. Two years after, he became himself a member of the House of Burgesses, and was present when Governor Botetourt [bot'e-toort] dissolved that dignified but daring assembly; he took part also in the meeting at the Raleigh tavern where the non-importation agreement was drawn up and signed.

On New Year's day of 1772, Martha Skelton became his wife. The childless and beautiful young widow played the spinet to his violin so the two glided easily to marriage and then journeyed to Monticello, their distant mountain home. Theirs was an ideal union, for both were determined to have it so, and the story of her husband's conduct when Mrs. Jefferson died in 1782, reads more like a scene from romance than an incident of real domestic life.

Jefferson soon after his marriage retired from legal practice, but he was too ardent a patriot to give up politics even for the delights and promises of Monticello. Virginia was the chief of the thirteen colonies; and in

*A name informally given to the electors of a single state when met to vote for president and vice-president, and sometimes given to the whole body of electors.

†Periodicals in essay form, the former being published daily by Addison and Richard Steele; the latter semi-weekly by Dr. Samuel Johnson. The essays are now collected in book form, the volumes bearing the titles of the papers.

Virginia the young men, Henry, Dabney Carr, the Lees, Jefferson, Washington, were leaders. The Boston Port Bill was to go into effect June 1, 1774. The House of Burgesses under Jefferson's guidance appointed the first of June for a day of fasting, whereupon Lord Dunmore dissolved the House. The fast was kept for all that. Then Jefferson hurried home to his Marthas (there were two of them already), to his Monticello, of which he was making the finest home in Virginia, to his music, which he never ceased to love, and to the preparation of "Instructions for the Delegates of Virginia to the Continental Congress." These instructions never instructed; but they were published in pamphlet form as "A Summary View of the Rights of America,"

Jefferson Writing the Declaration of Independence.

and procured for their author the honor of proscription from King George III.

In 1775 he became the head of the Committee of Safety of Albemarle County. In the same year under the influence of Patrick Henry it was agreed that Virginia should arm; and the Richmond convention which came to this momentous decision made Jefferson, along with Henry, Washington, Harrison, Lee, and others, a member of the committee to concert a plan. He was appointed also to take the place of Peyton Randolph in the Continental Congress. Before going to Philadelphia however, he drew up the reply of Virginia to the propositions of Lord North. Lord Dunmore, the governor, had run away from his post, refusing to return unless the House of Burgesses accepted the terms of the British Cabinet. Jefferson's terse and lucid paper, declining to submit, was, "after a dash of cold water to enfeeble its phrases," adopted and sent to the skulking magistrate.

Jefferson arrived at Philadelphia as the news of Bunker Hill reached the Quaker city. The sixty gentlemen then sitting in Carpenter's Hall were, two or three excepted, not much older than himself. He was easily the most accomplished member of the body, though destitute entirely of oratorical ability. His talent for composition however soon brought him into prominence and the answer of the Congress to Lord North's Conciliatory Proposition was the production of his pen.

As the young member from Virginia could speak French fluently, he with Franklin and Jay formed a committee to confer with De Bonvouloir [bon-voul-war] an emissary from the King of France. On the 10th of June he was appointed chairman of a committee to draft a declaration of independence.

His paper was accepted in committee but Congress made eighteen suppressions, six additions, and ten alterations to the document when submitted for their approval. These strengthened the paper though they weakened its rhetoric. For Jefferson's defect as a writer was a tendency to declamation.

In September of this eventful year he returned from Congress; in October he declined the French Mission. With Wythe and Madison he reorganized the government of Virginia and was elected governor in 1779. The period of his administration was the blackest of the Revolutionary War. The army of Washington was on the verge of dissolution; the incompetent Gates was blundering in the South; Arnold had gone over to the British and in 1780 began to ravage Virginia; four times in the spring of 1781 the governor and the legislature of the state fled before the coming enemy. Jefferson did not escape censure; there was even talk of putting a dictator in his place. This rankled in his breast for years; it was the beginning of his hatred of Patrick Henry; it gave him a disgust for public office to which he would hardly have returned but for the death of his beloved wife in 1782.

In 1783 he was elected to Congress again. Here he showed once more the hatred of slavery, that he had displayed already in the first draft of the Declaration, and in the effort to

abolish it in Virginia. For in the ordinance to establish a government in the Northwest Territory proposed by him, slavery was to be abolished after the year 1800. He agreed with Washington that the Confederation was too weak; sympathized with his scheme for uniting the Potomac and the Ohio, and urged him to destroy the hereditary character of the Society of the Cincinnati.* But he showed little disposition for constructive statesmanship.

In 1784 he was elected by Congress plenipotentiary† to Europe and was absent from America during the "critical period of American history." He had hated tyranny all his life. His experiences in France added fierceness to his wrath. While resident in Paris he published his Act for Freedom of Religion passed in 1786 by the Virginia legislature; at the same time appeared the celebrated "Notes on Virginia," which were alive with democratic principles. He saw the coming of the French Revolution and his sympathies were wholly with the people. He would have stayed in France but for two events,—his daughter Martha's desire to become a nun and Washington's desire to have him for secretary of state. Martha did not remain in the convent, but Jefferson and Hamilton did sit down together at the council board of the new government.

Jefferson did not altogether like the new constitution; he was the inspirer of the first amendments made to the famous instrument; he was determinedly hostile to Hamilton's loose constructions and evident desire for strong government. For a while they cooperated but their natures were as dissimilar as their principles, and the collision, when it came, was shattering to both of them. This and "the ravages of overseers" made him anxious to retire from public life; but suddenly in 1793 war was declared between France and England, and Citizen Genet* was sent to represent the new republic of the Old World in the first republic of the New. "Ten thousand people in the streets of Philadelphia threatened to drag Washington out of the house and to compel him to declare war in favor of the French Revolution." In spite of the excitement though, Jefferson's advice prevailed and Genet, whose bad behavior had provoked these outbursts of popular fury, was quietly recalled by the French government. Yet Jefferson did not succeed without several sharp passages with the "brat of a Scotch peddler" as John Adams liked to call the famous Hamilton. When the official correspondence was given to the public his vindication was complete, for even the Federalists received it with unstinted praise.

In 1794 Washington reluctantly accepted his resignation and Jefferson went home to his children, his books, and his almost ruined

Signing the Declaration of Independence.

*See footnote on page 195 of "The Leading Facts of American History."—For "Citizen Genet" see same book, page 194.

†[Plen-i-pō-ten'shi-a-ry.] A person invested with full power to transact any business; an ambassador sent to a foreign court to negotiate a treaty or transact other business.

plantation. Not to remain there, however. For in 1796 he lacked but four votes for the presidency and as the constitution then stood he became vice-president. In 1797 appeared the Maffei letter in which Jefferson intimated that the ablest men in America were drifting to a monarchy; its publication drew down upon its author an outburst of unpopularity. In 1798 in the midst of the excitement caused by "the alien and sedition laws" he wrote the Kentucky resolutions, although his authorship of this document was concealed until his death. The resolutions were modified in their final passage but even in this shape they contain the germs of nullification and secession. The publication of them alarmed Washington and drew the aged Patrick Henry from his retirement. They led John Marshall by his hatred of them, to that line of decision which became the judicial basis of the Federal Union. But the poison of them spread through the South and in 1860 broke out in civil strife. The palliation for them is that they were uttered in defense of free speech and personal liberty, their author never dreaming that they would be used to perpetuate an institution that he had struggled so earnestly to destroy.

Jefferson's known sympathies with French ideas and liberal religion, his love of democracy and his hatred of monopolies, united against him in the election of 1800 the capitalists and the clergy, the bureaucrat and the aristocrat. The opposition to him was furious and indecent. Atheist, profligate, Jacobin, were the mildest epithets with which he was decorated. But the cunning of Aaron Burr overwhelmed the Federalists of New York and the issue in the country was a decisive democratic victory.

The Jefferson Mansion at Monticello.

Jefferson served two terms and there was talk of him for a third. His first cabinet was one "of all the talents." As nearly every office in the country was occupied by a Federalist, Jefferson appointed Republicans only. But he would appoint neither rascals nor relatives and he turned no man out of office merely for his political opinions. He reduced the patronage of the government and sought to simplify its operations; he abolished levees, the system of precedence, and presidential speeches to Congress; he would accept no presents and he "let the heathen rage" freely and without reply in every hostile newspaper. He crushed the pirates of Algiers. He purchased the immense domain of Louisiana, though in this master stroke of statesmanship he violated the Constitution, himself being the judge. He hunted Aaron Burr into infamy in spite of the powerful men enlisted in his support. But he broke down utterly in his "embargo" policy because, he said, "the foundations of the government were shaken under my feet by the New England town-meeting." He urged upon Virginia the adoption of the same political system; he saw in it the salvation and the school of democracy; he wished for its introduction into every state and city of the Union. He encouraged immigration; he paid off the public debt; he extended the Western posts; he dealt fairly and wisely with the Indians; he kept the country out of foreign war. Yet war in 1807 might have been more fruitful than the war of 1812.

But his old Virginia dinners swallowed more than his salary. The embargo destroyed the value of his own plantation. The war of 1812 and the hard times of 1819 completed his financial ruin. Reluctantly he yielded up his noble library and as no one would buy his farm at such a time, he asked permission to dispose of it by a lottery. This, however, his countrymen would not endure. Thousands poured in for his relief and his last years were brightened by the grateful generosity of those who loved, admired, and honored him. Throughout their administrations he was the trusted adviser of both Madison and Monroe.

His last public appearance was at the banquet given to his old friend Lafayette in the

hall of the University of Virginia, of which he was the father. He had struggled hard to establish a state system of public schools in Virginia; failing in this the University became the chief object of his thoughts and is to-day the noblest monument of his mind and of his character. For in his theories of education as in his political philosophy Jefferson was far in advance of his time. His character was not free from contradictions. Sensitive, sagacious, sanguine, he dreaded every form of privilege, yet he believed in the people. He hated ignorance though he distrusted often the intelligent. Stealthy and indirect himself at critical moments, he could not bear these qualities in his great contemporaries. Confident of his own integrity, he was never sure of others'. Hence his portraits of them are not always to be accepted and his judgments of men and sections were not free from prejudice. But through a long life he loved liberty and science; his children and his country; humanity and posterity;—loved them too with a deep and far-seeing mind, with an energetic, industrious, and courageous will. When he died on the fourth of July, 1826, there passed away the first and greatest of our political thinkers, the man who beyond all others gave, for weal or woe, its present direction to our political development and transformed the Republic of the Few into the Commonwealth of All.

## THE COLONIAL TOWN MEETING.

BY ALBERT BUSHNELL HART, PH. D.

Professor of History in Harvard University.

"AT a Meeting of the Freeholders and other Inhabitants of the Town of Boston Duly Qualified being Regulerly Assembled in A Publick Town Meeting at the Town House in Boston on Tuesday September the 14th 1731:

"After Prayer by the Revt mr John Webb,

"Habijah Savage Esqr was Chose to be Moderator for this Meeting

"Proposed to Consider About Reparing mr Nathaniell Williams His Kitchen &c—

"In Answer to the Earnest Desire of the Honourable House of Representatives—

"Voted an Intire Satisfaction in the Town in the late Conduct of their Representatives in Endeavoring to preserue their Valuable Priviledges, And Pray their further Endeavors therein—

"Voted. That the Afair of Repairing of the Wharff leading to the North Battrey. be left with the Selectmen to do therein as they Judge best—"

The above record of an apparently brief and uneventful assembly of the voters of Boston is an epitome of the colonial town meeting. The legal forms under which it was summoned and debate went on were usual throughout New England. The devout opening and orderly procedure were characteristic of the times and the people. The three items of business illustrate the triple functions of the town meeting in the seventeenth and eighteenth centuries; it acted as a legislature of the town, as an organ for the expression of opinions on matters of state, and as an electoral and directing assembly.

Since the early settlers of New England were of about the same degree of education and political experience in all the New England colonies, and since the physical and ecclesiastical conditions were much the same, towns and town meetings bore a marked similitude to each other in Plymouth, Massachusetts, New Hampshire, Rhode Island, New Haven, and Connecticut. In one colony the colonial legislature perhaps interfered more, in another less; there were many local variations; but there was a distinct type of town meeting.

At first the town meeting was held as often as the people had occasion; but the frequent meetings were found so burdensome that selectmen were soon established for the routine business, and the town assembled only three or four times a year; "Town Quarter Day" was the term in Providence. In troubled times the meetings were held more frequently; in the twelve months of 1774–75 the people of Boston assembled on thirty-one different days, besides many adjournments from morning to afternoon. Yet, whatever the exigency, the people did not come together of their own motion; an elaborate

machinery was provided, partly by custom, partly by law. The selectmen must summon a meeting, on the request of a certain number of voters; if they neglected the duty, the next justice of the peace must call it. Two attempts, in 1688 and 1774, by law, to prevent the summoning of town meetings in Massachusetts, were alike unsuccessful. A further preliminary was the circulation of notice by the town constable by personal service from house to house.

Another indispensable preliminary was the "warrant," or list of subjects, to come up at the ensuing meeting. It was headed "In His Majesty's Name" and by town rules, later enacted into colonial law, no question could be brought before the meeting which was not stated in the list. The voters, however, had not the present privilege of staying away from a meeting if they were not interested in the subjects to come up; town votes often inflicted a fine or other penalty on absentees.

Who could participate in the meetings, when duly summoned? Here comes in one of those complications which make colonial institutions so difficult to understand. There were at least four different kinds of town meeting, and the voters in one did not necessarily have the suffrage in another. In the first place, many of the towns were founded by a sort of local stock company called the "Proprietary." The members or proprietors originally held all the land in the town, and indeed made up the body of settlers. They assigned tracts of land to themselves, then admitted other persons to the Proprietary, and then sold or granted land to non-members, who had no share in the residue of the undivided lands. The proprietors were summoned by warrant to meetings which in early days were practically town meetings; for nearly a century the "Hundred Proprietors" of Providence and the rest of the community were at loggerheads over these special privileges.

A second kind of town meeting was held by those inhabitants who were freemen of the colony. They had a status in colonial affairs resembling that of the proprietors in town matters; they alone in the beginning could take part in the affairs of the great company, the colony; as that body developed into a commonwealth, they were the only persons possessed of full colonial citizenship, and thus were the only voters for colonial officers. Since all elections must be held in town meeting, special meetings were summoned, at which none but the freemen appeared.

The third and more common sort of meeting was for the transaction of ordinary business, and was from the beginning open to the freemen and to others admitted by the towns to local citizenship. The distinction between "freemen" and "inhabitants" gradually disappeared in local matters, so that any grown man, born or naturalized in the colony, might acquire the suffrage, provided he had the property qualification. The possession of real estate or of a very considerable personal estate was everywhere a requisite. In at least one case, Boston in 1740, the town declared the payment of a personal tax essential.

The fourth sort of town meeting, in which jurors and county officers were chosen, does not differ much from the ordinary meeting, and that business was usually performed at the ordinary meeting.

The result of the various limitations on the suffrage was that the persons qualified to participate in a town meeting were fewer in proportion than at present. At a very crowded town meeting in Boston in 1734 there were but 916 voters, out of a population of about 15,000; in a ward of the present city of Boston having the same population the vote would now be about 2,300. So long as the towns possessed the right to admit local voters, they often exercised it by preventing people from settling among them and thus acquiring political rights. When William Lincoln in 1671 tried to rent a farm in Lancaster he received the following notice:

> "In his maijesties name you are Required to withdraw yourselfe and family, and to depart the towne forthwith, in Regard the towns men vterly disclames you an inhabitant."

Out of the limited number of persons entitled to participate in town affairs, those who were able and willing to attend constituted a town meeting. The place of assemblage was at first any convenient spot; many of the Providence meetings took place "under the buttonwood tree" or in one of the too numerous taverns. In the earlier and poorer towns the church was the usual place of meeting; but in course of time the well-to-do towns built town houses. The Boston town meeting was frequently obliged to adjourn from Faneuil [fan'il] Hall to a church for want of space.

Once assembled the people were called to order by the town clerk. To this important officer, usually chosen in each successive year for a long period, are due the written records from which we obtain most of our knowledge not only of the town meeting, but also of many important colonial institutions.

The next formality was usually a prayer by the minister. The warrant was then produced—if the constable had not forgotten it—and duly read. The character and importance of the business thus indicated differed according to the size of the town and the exigency of the times. In the larger commercial towns like New Haven, Providence, Salem, or Boston it included rather a wider range of legislation than now comes before the government of a great city. In the small farming towns it might be no more than a few items like this:

"These may notifie the propriety of Lancaster that Jonath moor Requests that the Contery Rode or Hiway—may Run by his door in to Hog swampt Rode."

The next proceeding was often the reading of important colonial laws; especially in Massachusetts the "Laws against Immorality" were read for many years before each meeting by order of the General Court. Then came the choice of moderator, who was elected by those present, usually for a single meeting. This was an office which honored any citizen who held it; among the Boston moderators were Sewall, Cushing, James Otis, Sam Adams, and John Hancock. The moderator was chosen by a "handy vote"—i.e., a show of hands—or sometimes by ballot. His duty it was to "consider what is necessarie to be done. And to see that order be atended." In various towns fines were imposed on persons who attempted to speak without the recognition of the moderator.

The title of the chairman suggests that there was often something to moderate. Town meetings were meant for debate, and often tended to turbulence. One of the good citizens of Providence is known to have called another "Jackanapes boy in our Towne meeting." Roger Williams, in one of those scathing letters in which that excellent man delighted, says to an adversary:

"In all our Towne meetings js jt not notoriously knowne yt you are so far from being swift to hear & slow to speake (according to God's command vnto vs); yt what euer is pro-pounded or by whomsoeuer, you are ordinarily ye first yt lets fly vpon jt, & betweene yor selfe & some other begins ye Dispute & Contentyon: yt other neighbors though able, ancient and Experienced, shall scarce find an Interim, to utter thejr thoughts in ye Case & Business."

Whether stormy or peaceful, the meetings could not be long protracted in the country among farmers; but in Boston the town meeting of 1700, according to Sewall, "Had Candles broke up at 8 [P. M.] Began at 10 [A. M.]." Meetings were not always so well kept up: Sewall says of the meeting of 1687:

"Town was generally dissatisfied, partly said were not all warn'd and partly at the work it sett, so most of them that were there went away and voted not."

In its procedure the town meeting did much to develop the parliamentary forms now in use in the United States. Petitions were numerous, and indeed furnished a convenient means of bringing a question before the assembly for deliberation. Committees "to consider the matter and to ripen things concerning it," as the Providence town meeting put it, were freely employed. There is, however, little trace of appeal to technicalities or of endeavor to gain advantage out of involved usages. Debate seems to have been allowed so long as any one had anything to offer. Little record of the speeches remains; rarely a representative or a petitioner or a candidate for office came in with a set speech, but in general the remarks seem to have been pointed and sensible. Sam Adams was powerful, not as an orator, but as a member of committees.

When debate was ended the question was taken. Usually the vote was *viva voce*; occasionally it was by show of hands; in grave matters "papers"—i. e., ballots, were employed. The latter was the method in election of representatives and colonial officers. As the voters grew more numerous it was found necessary in Boston to hedge the ballot about with check lists and other precautions. A distant suggestion of the Australian ballot system is discernible in the motion in 1740 that every man be required to write his name on his paper. About this time there occurred several attempts at ballot stuffing. While the Boston town meeting was considering the question of granting a strip of the Burying Ground for an enlargement of Kings Chapel, in 1748, it is recorded that:

"The Inhabitants proceeded to bring in their Votes, & when the Selectmen were Receiving 'em at the Door of the Hall they observed one of the Inhabitants Viz$^t$: John Pigeon to put in about a dozen with the word Yea wrote on all of 'em."

He was fined five pounds and the vote was taken a second time.

Every proposition mentioned in the warrant and voted affirmatively by the town meeting was binding on the town, and even in cases of very small majorities the minority usually acquiesced. Occasionally, however, a minority protested. Thus, in 1705–1706, that part of the people of Lancaster opposed to the site selected for the new meeting house appealed to the General Court, and thereby succeeded in delaying the settlement of the matter a year and a half.

So far in the investigation we have reasonably safe grounds for an estimate of the town meeting. There were, however, in those days, as in our own, certain unrecorded and obscure influences which tended to control the popular assemblies, or at least seriously to affect their action. In the first place, the proprietors, where they existed, had undue weight. By 1750, however, this power had passed away nearly everywhere. Under a system which brought the town constantly into contract relations with its own citizens private advantage must often have been a lever in directing the action of a town meeting. Upright old Sewall, in 1711, declined an election as moderator "because of the Treaty that was to be about the Burying Place." The "treaty" was a pending proposition for the town to buy a piece of his land. In the Providence Town Council, in 1728, the laying out of a highway was abandoned,

"One or two members of y$^e$ councill being suspected and, charged by petition, of being interested in y$^e$ land adjoining where y$^e$ highway was laid."

An occasional hint indicates that the preliminary caucus was not unknown, and that "slates" were sometimes arranged. More corrupt influences were little known: the standard of conduct was high, and every man and his opinion were tolerably well known to every other voter.

One of the most obscure points in the history of the colonies is the degree of influence possessed by local magnates in local affairs. In Massachusetts the colonial office holders,—judges, financial officers, and others,—exercised a power and patronage which greatly exasperated the popular party and was a very important cause of the Revolution. Many rich men found the only path to civic honors through the uncertain favor of the town meeting. John Hancock was not above cultivating his neighbors with demagogic arts; an interesting instance is his invitation to his debtors to bring in the depreciated currency in payment, because he "preferred" it.

Whatever the influence of office or wealth, there was one individual in each community who was powerful in town meeting as elsewhere,—the minister. He was often the only educated man present and he was armed with his ecclesiastical dignity; his persuasions or his logic must often have changed the votes of town meeting. In 1776, the Rev. Thomas Allen, of Pittsfield, was so energetic in local politics and political sermons that he influenced a county convention to refuse to acknowledge the authority of the courts of the Commonwealth. It is not possible here to discuss that subtler influence of leaders springing out of the less distinguished part of the community, of whom Sam Adams is the type. These men used the town meeting not so much for their own advancement as for instilling great political principles into the minds of the people: they were the first American politicians.

What were the functions of the town meeting? The great importance of the town meeting lies in its exercise of the three different kinds of authority which appear in the extract at the head of this article. To the people themselves the most important function of the town meeting was the regulation of local affairs, and into them it went with great thoroughness and minuteness.

In 1664 the town of Ipswich solemnly legislated against a well known canine propensity:

"It is ordered that all doggs for the space of three weeks after the publishinge hereof, shall have one legg tied up. . . . If a man refuse to tye up his dogg's legg and he bee found scraping up fish in the corne field, the owner shall pay 12s besides whatever damage the dogg doth."

From this record of thorough legislation by the town meeting, it may be interesting to turn to the remarkable political functions which characterized it and of which there is a typical example in the quotation at the beginning of the article. Earliest of recorded

powers of this nature is the election of town officers, first, a constable, soon after, selectmen, later, a variety of other officers. Soon the choice of town officers was relegated to one annual meeting, usually the most important of the year. Sometimes the meeting summarily dismissed officers whom it had previously chosen. County and colonial officers were also voted for in town meeting, the votes being sealed up and sent to colonial officials to be counted. For many years jurors were also elected.

One of the marks which most distinguished the colonial town meeting was its right to choose representatives to the colonial Assembly. In all the New England colonies this was one of the functions which did most to make the town meeting a school of national politics. For many years towns in Massachusetts could choose non-residents; but the practice died out. Not only did the towns choose representatives, they instructed them, sometimes in a specific vote, oftener through a committee. No punishment could be inflicted on a representative who ignored his instructions, but he was not likely to be re-elected.

These instructions were supplemented by many direct expressions of the town's opinions on public questions. The action of the town meeting of Boston from 1763 to 1775 is a familiar part of the history of our country; it hectored the governor; it appointed agents in London to procure the veto of obnoxious colonial acts; it incited other towns to insubordination; it put forth declarations of the rights and wrongs of the colonists. Nor was such action confined to that period or to the great towns; similar resolutions had been passed nearly a century before. As early as 1687 the town of Ipswich voted that it "was against the rights of Englishmen to have rates laid upon them without their consent in an Assembly or Parliament." At a time when newspapers were infrequent and uninfluential, the town meeting was a nucleus around which crystallized the slow formation of public opinion. From town to town spread an organized opposition, first against the royal governors, then against the King. The instructions to the representatives bade them stand fast. Through the towns it was easy, when the Revolution broke up the old colonial governments, to lay the foundations of a new political system.

## THE HISTORY OF POLITICAL PARTIES IN AMERICA.

BY F. W. HEWES.

### II.

### SECOND PERIOD, 1816–1844.

### FINANCE AND INDUSTRY.

ELECTION of 1816.—The "Hartford Convention" and the opposition of the Federalists to the United States Bank and the protective tariff of 1816, practically destroyed that party. The electors cast one hundred and eighty-three votes for James Monroe, the Democratic-Republican candidate, and only thirty-four for the Federalist candidate, Rufus King.

ADMINISTRATION DEMOCRATIC-REPUBLICAN MONROE 1817-1825

As already indicated the legislation of 1816 marks the beginning of the second period. The establishment of a United States Bank, internal improvements, and the protective tariff were not only in the line of financial and industrial legislation, they were also distinctively of the liberal or broad construction order. The Federalist party thus robbed of its own policy was quietly dying. The "era of good feeling" was approaching. Political opinion was formulating to meet the new conditions of national life presented. In 1818 the Revolutionary soldiers were pensioned and the present national flag was adopted. Florida was purchased (1819).

OPPOSITION FEDERALIST (NONE)

The application of Missouri to come in as a slave state stirred up no small opposition, but finally Clay's "Missouri Compromise" was adopted, which admitted Missouri as a slave state but made all other parts of the Louisiana Purchase north of 36°30′ forever free (1820). In 1823 a treaty was made suppressing the slave trade, and, the same year, was promulgated the "Monroe Doctrine" that no European power shall overthrow any recognized form of government on either of the American continents.

ELECTIONS OF 1820 AND 1824.—In 1820 Monroe was re-elected by 231 votes, against 1 for John Q. Adams. The "Scrub-race for the Presidency" (1824) saw four candidates in the field each claiming to be Democratic-Republican. Henry Clay had 37 votes; Wm. H. Crawford, 41; John Q. Adams, 84; and Andrew Jackson, 99. None had a majority. The House elected Adams.

ADMINISTRATION DEMOCRATIC-REPUBLICAN J. Q. ADAMS 1825-1829

Adams made Clay Secretary of State, and the Jackson party at once cried "intrigue, bargain" and insisted that as Jackson had the largest vote he ought to have been made President, and so won sympathy for him as an abused person. The "era of good feeling" proved to be only a breathing spell in which to reorganize the opposing forces. Adams' appointment of envoys to the Panama Congress (1826) drew the opposition of Congress. Many internal improvements were undertaken. This drew the close constructionists together to oppose the administration. The Creek Indians were protected from forcible removal by the state of Georgia (1826). The protective tariff of 1816 which had been strengthened in 1824 at the request of the central and western states, was carried to its highest (1828) on the urgent plea of New England while the South, again led by Calhoun, clamored against it.

OPPOSITION (JACKSON)

ELECTION OF 1828.—The Jackson party had been aggressive all through Adams' administration and thereby won over all the loose elements which the "era of good feeling" had produced. Party names were slowly appearing. Adams men were sometimes called Nation-Republicans, and Jackson men, Democrats, but the "Hurrah for Jackson" did more to give him his 178 votes than the party name did. The other 73 votes were rather Adams votes than National-Republican votes.

DEMOCRATS, 1828—( ).—The lineal ancestors of the Democratic party may be named as follows:—Particularists (1785–1787), Anti-federalists (1787–1792), and Democratic-Republican (1792–1828), remembering, however, that the "era of good feeling" practically obliterated all party lines, and that the new organizations had each many voters from the other side. The ancestral doctrines "state sovereignty" and "strict construction" were adopted without change. The ancestral record shows, however, that preaching was one thing, practice another.

NATIONAL-REPUBLICANS, 1828–1834.—As an opposition party to the Jackson Democrats, the National-Republicans stood for broad construction, internal improvements, a United States bank, etc. This position soon degenerated into a mere opposition to anything proposed by that administration. In 1828 and 1832 their popular vote was nearly as large as that of the Democrats. In 1834 it united with all other Jackson opponents, of whatever political faith, to form the Whig party.

ANTI-MASONS, 1826–1834.—The mysterious disappearance of a Mason named Morgan in New York State after declaring he would publish the secrets of Masonry, created an anti-Masonic feeling which resulted in a minor political party. In 1832 they nominated William Wirt of Maryland for President, and in 1834 were merged in the Whig party.

ADMINISTRATION DEMOCRATIC JACKSON 1829-1837

Since 1800 the politics of New York and Pennsylvania had been run on the "spoils" system. How far the presence of New York and Pennsylvania politicians in Jackson's Cabinet may have influenced him cannot be known. At any rate a wholesale removal of civil officers to make room for Democrats startled the country and showed that the "Reign of Andrew Jackson" had begun in earnest. In 1830 the great nullification debate between Hayne and Webster occurred. Hayne held that any state might by its legislature (by its convention, Calhoun) refuse to obey any act of Congress; that is, nullify the act. In 1832 South Carolina declared the tariff laws null, and announced that if force were used against her she would secede. Jackson ordered a naval force to occupy Charleston harbor at once to collect the duties, and asked Congress for increased executive powers. The army and navy were placed at the President's disposal. Everything looked warlike, but the next year (1833) a modified tariff act (Clay) was passed, and the nullification ordnance was repealed. This broad act was contrary to Jackson's ordinary strict construction administration.

OPPOSITION NATIONAL-REPUBLICAN WHIG

Jackson's course was characterized by bitter political conflicts and in 1831 his Cabinet resigned. He vetoed internal improvement bills unsparingly. The charter of the United

States Bank would expire in 1836. Clay introduced a bill (1832) for its recharter. Jackson vetoed the bill, and in 1833 ordered the public moneys to be deposited in certain state banks, and thereby dealt its death blow.

The increasing tariffs of 1816, 1824, and 1828, paid off the great war debt by 1835 in spite of the Clay reduction of 1833. The development of land sales stimulated by railroad projects increased from $3,000,000 in 1831 to $25,000,000 in 1836 and this with other revenues gave a surplus (1836) of about $40,000,000. A large part of this was distributed among the states. The state banks holding government funds speculated in government lands almost as eagerly as the "wild cat" banks,—sending an enormous paper circulation west to buy lands, which being held a short time sold to settlers at a good profit. The "Specie Circular" (July, 1836) directed land agents to take no more paper money for public land. These were the winds from which Van Buren reaped the whirlwind.

WHIGS, 1834–1854.—Made up of National-Republicans, South Carolina nullifiers, Southern State-rights men, and Anti-masons, organized on the single common feature of opposition to Jackson; the Whig party was always timid. They took their name from the English and American Whigs of the Revolution, because they saw in "Jackson's Reign" the "executive usurpation" which the earlier Whigs opposed. Their history will be recorded with that of the Democrats following.

ELECTIONS OF 1832 AND 1836.—In 1832 the National-Republicans nominated Henry Clay, and although their popular vote was over four-fifths that of the Democrats, their electoral vote was only a trifle over one-fifth, viz.: Clay, 49; Jackson, 219.

In 1836, Jackson declining a third term was able to n[illegible]s his successor, his friend Martin Van Bu[illegible], who received 170 votes, while his four Whig opponents received together but 124 votes, as follows: William H. Harrison, 73; Hugh L. White, 26; Daniel Webster, 14; and W. P. Magnum, 11.

ADMINISTRATION DEMOCRATIC VAN BUREN 1837–1841

The paper money of Jackson's time being no longer available for land purchases returned early in 1837 to the issuing banks for redemption. Most banks suspended at once. No one thought of buying. All wanted to sell. The reduction of prices was startling. Failures multiplied. Government funds were locked in suspended banks. Imports fell off and tariff revenue declined from $31,000,000 (1836) to $18,000,000 (1837), and a special session of Congress was called to provide relief for the Government. The President (1837) and Congress (1838) refused to rescind the "Specie Circular," and in 1839 another panic occurred, less extended but more discouraging. In 1840 the sub-treasury bill withdrew Government funds from any possible aid to circulation to relieve financial distress.

OPPOSITION WHIG

The *Caroline* steamship incident (1837) of the Canadian Rebellion led to threatened war with England in 1840. The slavery question often disturbed Jackson's administration and early in it (1838) Congress agreed to table all petitions and papers relating to slavery.

ELECTION OF 1840.—Van Buren held firmly to "strict" construction, and just as firmly refused to sanction Government aid for the financial distress. This made him unpopular. The Democrats declared for a revenue limited to necessary expenditure only. They opposed all agitation of the slavery question and re-nominated Van Buren. The Whigs dodged the slavery question and advocated state banks for Government deposits. They nominated the military hero William H. Harrison, an Anti-mason, and instituting a "log cabin and hard cider campaign" to the cry of "Tippecanoe and Tyler, too," won the election, Harrison receiving 234 votes against 60 for Van Buren.

ABOLITIONISTS [Liberty Party—Free Soil Party] 1840–1854.—Beginning with the Abolition Society of Pennsylvania in 1780, such societies increased and often petitioned Congress. In 1808 the slave trade was prohibited. Colonization then became the popular theory until about 1829 when abolition was again agitated, one of the chief agencies being two newspapers published by William Lloyd Garrison. Anti-slavery societies were formed (1832–3) and petitions were poured in upon Congress. Tabling of all petitions (1838) was followed (1840) by the political organization known as the Liberty Party, having as its platform, "Abolition of Slavery." They nominated James G. Birney and polled 7,059 votes. Its further history appears at the succeeding elections.

ADMINISTRATION WHIG HARRISON-TYLER 1841–1845

The electoral triumph of the party was rudely terminated by the death of President Harrison one month after inauguration. The Vice-Presi-

dent, Tyler, was originally a Calhoun Democrat and his sympathies and principles were both opposed to the majority of the Whig party. Succeeding to the Presidency he quarrelled with his party and the conflict lasted through the whole term.

OPPOSITION DEMOCRATIC

After signing a bill repealing the subtreasury law he twice vetoed a bill establishing a United States Bank. The Cabinet resigned, except Webster, in 1841. The long financial depression finally (1842) reached the turning point and business interests began to improve. The tariff was increased the same year.

During this administration the settlement of the Oregon boundary and the annexation of Texas became of prominent interest.

## SUNDAY READINGS.

SELECTED BY BISHOP VINCENT.

[*November 1.*]

"And I sent messengers unto them, saying, I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?—*Nehemiah, VI., 3.*

THE END of our faith, says the apostle, is the salvation of the soul. And the end or issue of the great work of personal religion, which is the production of faith, is precisely the same thing—the everlasting felicity of heaven.

It is the issue of a work which decides its relative importance, even in all earthly things. That is a work of nobler conception, and of more splendid achievement, which issues in some grand benefit to the human family, than that which issues in the establishment of an individual's prosperity or honor. Robert Raikes was a greater man than Alexander or Napoleon; and the Sunday-school system, which has been reared on the foundation which, in the providence of God, Raikes was permitted to lay, is a work which far outweighs in grandeur all the achievements at which Alexander or Napoleon ever labored. And thus, what they were desirous of accomplishing for themselves, and have failed in the attempt, he has, under God, accomplished for himself.

The issue of the work of religion is the eternal blessedness of heaven, and this constitutes the greatness of the work. My purpose is to show this from the intrusive nature of the happiness of heaven. And yet, at the beginning, I am met with a difficulty which it would seem must, of necessity, embarrass, if not stay my progress. How am I to give you any information as to the intrinsic character of the happiness of heaven? Is not this something beyond the conception of man? Are we told sufficient about it in the Scriptures to authorize speculation? Is there anything beyond a glimpse? I am aware that the apostle said, "Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but we know that, when He shall appear we shall be like Him; for we shall see Him as He is." And I am aware that God in His infinite wisdom, has not let us into the secret of those delights which make up the eternal felicity of the saints in light, in their inheritance, incorruptible, undefiled, and that fadeth not away. I am aware of all this, and it gives me timely admonition to place a rein on my imagination, lest I darken counsel by words without knowledge. There appears to me no way to discuss the nature of the happiness of heaven, but to determine to go no further than the Scriptures have gone; to stretch the raptured vision as far as the horizon which the revelation of God has established; contentedly to stop where Scripture stops, and to wait till the time when all else shall be revealed in the light of eternity itself.

We may probably get some idea of the subject from considering heaven in three striking aspects; *First*, as to its society; *Second*, as to its business; and *Third*, as to its enjoyments.

I shall probably be compelled to run the last two divisions into one, because the business of heaven is its happiness; between them there is, and can be, no correct distinction. Remember that I state the greatness of the work of religion from the reward into which issues the eternal happiness of heaven. What is the nature of its happiness? Judge ye.

I. From its *society*. Who are they? Who are to be the inhabitants of heaven?

[*November 8.*]

I shall be considered, probably, as uttering but a very trite observation, when I say that man is a social being, that society forms the basis of his earthly happiness. Give a man the presence of the friends whom he loves, and, humanly speaking, he can be happy anywhere and everywhere. Siberia's snows or Africa's sands are no insuperable barrier to his enjoyment. But deprive him of society, and a palace of gold and luxuries untold will but aggravate a misery which nothing save social enjoyment can prevent. It was a most impressive idea of a poet, when he attempted to tell the feelings of the last man. He supposes one man left when all the rest of human kind and of animal nature had been withered up. The poignancy of that man's feelings was not that he stood among the ruins of the world, but that he stood alone. And I cannot imagine of happiness even in heaven apart from its society.

But what constitutes the society of heaven? There is a possibility of ascertaining this with the clearest demonstration. Let me set you upon a train of investigation which cannot fail to lead you to an accurate and most infinitely important conclusion. Hear what the Savior says, "Except a man be born again he cannot see the kingdom of God." "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." "I am the resurrection and the life; he that believeth on Me, though he were dead, yet shall he live."

Form the arguments in these quotations. Who are in heaven? Those who repent, and are converted, and believe the Gospel; the heart-changed disciples of the crucified yet risen Savior. Now see if the apostles of the Lord Jesus Christ bear their testimony to the same thing. "Who are these that are arrayed in white robes? and whence come they? And I said unto Him, Sir, thou knowest. And He said unto me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." "Be thou faithful unto death and I will give thee a crown of life." One portion of the society of heaven, therefore, is formed of what is called the church triumphant. St. Paul tells us, "But ye are come to Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and Church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus, the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel."

What a glorious society! Innumerable company of angels, archangels, cherubim, seraphim! Thousands of thousands ministered unto Him, and ten thousand times ten thousand stood before Him. This is a part of the society. The spirits of just men made perfect; their labors finished; their trials ended; their race run; the goal reached; the prize obtained; the crown won; the general assembly and Church of the first born. What a glorious society! Saints who have served the Lord during every successive period of the world, from righteous Abel to the very last of those who, when the Lord shall come a second time, shall be caught up to meet Him in the air, and so to be ever with the Lord.

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[*November 15.*]

It is well that there is an interposing veil to hide the fullness of this glorified society from our view; the sight, next to the vision of the Omnipotent and Eternal, would be too bright to look upon. And yet this society, this communion of saints, is thrown entirely into the shade, as we advance further and further, with the sacred Scriptures for our guide. Tax your imagination longer. Let me pass, ye prophets, ye apostles, ye martyrs! A greater than you all is yet to be discovered! That society is blessed with the peculiar presence of the great God Himself. It is there that His throne is fixed. "Behold the tabernacle of God is with men, and He will dwell with them and they shall be His people, and God Himself shall be with them and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things have passed away. and he that sat upon the throne said, Behold I make all things new. And He said unto me, Write: for these words are true and faith-

ful." The eye shall behold the King in His beauty.

But there are circumstances which give a charm to the society of heaven, which are true of no other society—it is a united society. Every member of that society has the same sympathies, the same tastes, the same views, the same feelings; there are no elements of discord. Love supreme to God is the common link which binds them all together. When the saints left the earth, they left all its dross and all its imperfections behind them, and because there is no sin there, there is nothing to mar the full and perfect felicity of those who inherit glory. Besides this, it is a society in the ranks of which there are no separations. Earthly society is made up, like everything else which is earthly, of changes and vicissitudes. An almost infinite variety of changes produce, in the society of this world, continual separations. It is not so above. The saints admitted into glory are there forever. As no discord can interrupt their harmony, so no death can break in and diminish their numbers. But I may not dwell upon this theme so lovely. The work of religion is a great, a glorious work, because it trains, it disciplines, it educates the soul for this society, where all is harmony and love among the members, all is conformity to Him who sitteth on the throne.

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[*November 22.*]

What is the nature of the happiness of heaven? Judge from its *business*.

I cannot imagine anything like happiness apart from some kind of business or employment. Idleness on earth is not only crime, but it is misery; and this is the reason why multitudes, who, from a variety of circumstances, have the questionable privilege of being idle, plunge into vices and dissipation to escape the wretchedness of being entirely without employment. They have not the energy to do right and to be useful to society, and therefore, following the bent of their dispositions, commit sin, and become the pests of society, merely to have something to busy themselves about. Upon the general proposition, that employment is essential to happiness, I would judge that even in heaven there must be, for the immortal spirit, engagements of the most active description; and yet so different in the very nature of the case, must all these engagements be from those which occupy our attention here below, that we can form no adequate conception of them. The contrast must of necessity be beyond all measurement. Here we are ceaselessly engaged in low and groveling occupations, some seeking to build their reputation and happiness upon the basis of some project of enlarged ambition; some toiling as if the very happiness of time and eternity combined depended upon it, seeking to heap up riches while they know not who shall gather or enjoy them; and some wasting their health, strength, and time on sensual, transitory, fading, unsatisfying gratifications.

But the employments of heaven are upon a more enlarged and more enlarging plan, suited to the state and capacity of the immortal soul. It is extremely difficult to treat a subject of this kind, where there is such an infinite disproportion between the littleness of man's mind and the grandeur of the theme on which he would feebly venture to expatiate. God for purposes unquestionably wise and benevolent, has never seen fit to let us into the grand secret of what it is which peculiarly constitutes the bliss of the eternal world of glory. There are some few scattered intimations, just enough to stimulate and excite the spiritual appetite. There is an intimation, by no means obscure, that the grand employment of the saints in glory is to do the will of God with a perfection of obedience springing from the perfection of love. This intimation is to be found in the prayer of our blessed Master, when He teaches us to petition that the will of God may be done on earth as it is done in heaven. We know that this is the employment of His angels now, and that which is suitable to the nature of created intelligences who have never sinned, cannot be inappropriate to the nature of those who are raised to participation of their glory.

One thing we learn from the Scriptures, that much of the happiness of heaven will consist in the sacred employ of praise and thanksgiving. Prayer there will be none, because prayer is the soul's sincere desire, but there will be no desire there, for every desire will have been completely satisfied. The beloved apostle of our Lord, from his prison of Patmos, was permitted to take one raptured glimpse of the employments which characterize and constitute the happiness of the inhabitants of the New Jerusalem, and it is the praise of God. "And they sang a new song, saying, Thou art worthy to take the book and to open the seals thereof; for Thou wast slain

and hast redeemed us to God by Thy blood out of every kindred and tongue, and people and nation; and hast made us unto God kings and priests; and we shall reign on the earth. And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and in the earth, and under the earth, and such as are in the sea, and all that are in them, heard I, saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever."

[*November 29.*]

There is one idea connected with the employments of heaven, which, to my mind, is full of beauty and consolation; and it is founded on the nature of man as a social being. I do not desire to enter into any unauthorized speculations, and would be very cautious in stepping where there is no path evidently pointed out in the Scripture; and in this whole consideration, my effort has been to restrain myself, lest I should overstep the boundary which the subject itself ought to impose. So far as my own individual opinion is concerned, and that opinion is countenanced by some of the best and wisest servants of God, there are other employments in heaven besides those which are immediately to be resolved into praise and thanksgiving; employments which are strictly social in their nature. And under this impression, it appears to me, that connected with the worship of Almighty God, the blessed inhabitants of the celestial city will be engaged in the intercourse of that communion of saints which will fill up the interval, if any such there be, between the anthems of the solemn sanctuary. It ought not to be considered as a matter at all incredible or in the least degree unreasonable, that the saints should then converse with one another on those great things which God has done for their souls.

What more raptured employment and what more ravishing delight, than that the hosts of the redeemed, as they had been rescued from the bitter pain of everlasting death, should testify to one another, each perfect in sympathy, how much they were indebted to that matchless Savior who humbled Himself and became obedient unto death for their sakes. What should hinder, that even in the mansions of never-ceasing felicity they should let the memory rest for awhile on the grace they had long resisted, the dying love they had despised, the patience they had abused, the efforts they had scorned. All this retrospection, instead of producing unhappiness, would but magnify the grace of God. What should hinder, that, as they walk the golden streets, or recline under the shadow of the tree that bears twelve manner of fruits, or lave in the river that makes glad the city of God, they should tell to one another the marvelous loving-kindness of the Savior; how He Himself subdued their unbelief, and by what processes, tender or severe, He let down into their souls the light of spiritual life? What hinders that they should animate each other in their ceaseless progression in holiness and happiness, by a growing acquaintance with the riches of the love which redeemed them; how He protected them; and comforted and sanctified them; guarded them from dangerous snares; kept them from the power of temptation; reclaimed them when wandering, snatched them from many a peril, and led them in His hand to glory? Then kindling as the theme goes on, of what they were and are and still may be, they ever and anon shall cease the social communications, and render their pure and perfect praises to Him who is the Author of all their happiness!

The work of religion, truly commenced, and truly carried on, issues in the happiness which I have feebly attempted to describe. Tell me a greater work than that whose end is salvation—the happiness of heaven beyond description or conception—the happiness of heaven without alloy—the happiness of heaven without termination—the immediate society of that God in whose presence there is fullness of joy, and at whose right hand there are pleasures forever more—ceaseless progression in a knowledge which shall be capable of satisfying the immense desires of an immortal mind; ceaseless advancement from one state of glory to another, each perfect in its kind; ceaseless accumulations of happiness, flowing from all the resources of an infinite God.—*Gregory T. Bedell, D. D.*

# PHYSICAL LIFE.

BY MILTON J. GREENMAN, PH. B.

Of the University of Pennsylvania.

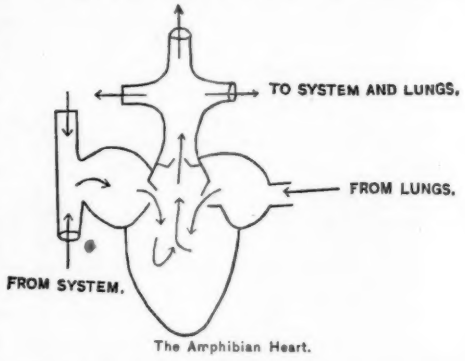
## II.

The heart is a four-chambered pear-shaped muscular organ attached in the median line of the chest and extending over to the left side. The base from which the blood vessels arise, is directed upward, backward, and to the right, while the apex extends in the opposite direction and strikes the chest wall at each contraction in the fifth intercostal space* on the left. At the base, which is fixed to the body wall by means of the great vessels, are the two chambers called auricles, right and left; their walls are of thin muscular layers, differing in size and strength from the two corresponding chambers called ventricles, which are immediately beneath them. The right ventricle communicates directly with the right auricle and this auriculo-ventricular orifice is guarded by a valve opening in the direction of the ventricle. The left auricle and left ventricle communicate in a similar manner and this orifice is also guarded by a valve. The left ventricle is somewhat stronger than the right, in order that it may meet the greater demand upon it. The openings of all veins and arteries into the heart are guarded by semilunar† valves.

Into the right auricle comes the blood through the ascending and descending venæ cavæ‡ from all parts of the body; from the right auricle it passes into the right ventricle and from the right ventricle it is forced, by contraction of the heart, through the pulmonary‖ arteries into the lungs. Here the blood is aërated and flows back into the left auricle; from the left auricle into the left ventricle and from this ventricle it is forced through the aorta§ to the entire system.

We observe that there are two distinct circulations,—a pulmonary circulation carried on by the right side of the heart for the purpose of oxygenating the blood; and a systemic circulation maintained by the left side of the heart to supply the tissues with food and oxygen.

The action of the heart is due to the contraction and relaxation of its muscular walls. The contraction is known as systole, the dilation as diastole. The auricles are the first to contract, followed at once by contraction of the ventricles. The cardiac* cycle occupies about one second. Two sounds are produced during one contraction and relaxation. The first sound is long and loud, and is produced by the traction on the auriculo-ventricular valves and the striking of the apex against the chest wall; the second sound is short and sharp and is produced by the recoil of the blood upon the semilunar valves. This recoil is due to the great elasticity of the arteries into which the blood is forced at each contraction of the heart. The first sound occupies about four-tenths of a second, following this there is a silence lasting about one-tenth of a second, then comes the second sound, occupying about two-tenths of a second; after the second sound the heart has about three-tenths of a second rest before beginning another contraction. The two



The Amphibian Heart.

*From Latin *inter*, between, *costa*, a rib. Space between the ribs.

†So called from their shape, which resembles a half moon.

‡The great systemic veins connected directly with the heart.

‖[Pul'-mo-na-ry.] From the Latin word for lung. Pertaining to the lungs.

§[A-or'-ta.] Derived through Latin from the Greek verb meaning to lift. The great artery giving rise to all the arteries of the body except the pulmonary.

*[Car'-dI-ak.] From the Greek word for heart. Pertaining to the heart.

heart sounds may be imitated by the syllables "lŭb-dŭp."

The arteries, like the heart, are muscular, and also contain much elastic tissue. They differ from the veins in having heavier muscular walls and in being more elastic. As we approach the finer divisions of arteries, the walls become thinner, lose their outer coats, and finally become capillaries* with only a single layer of cells forming the vessel wall. Through this thin wall the nourishing fluids pass and in cases of irritation the leucocytes are seen to pass through the walls. This process is known as diapedesis† and takes place during inflammation. It is through these thin walls that the fluids of the blood mingle, impelled by a force called osmose,‡ bearing nourishment and oxygen to all the living cells of the body and receiving their waste to bear it back to the blood, from which it is finally excreted.

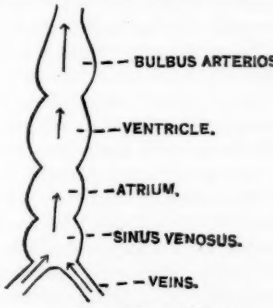
The elasticity of the arteries aids in forcing the blood onward through the system. The current in the capillaries is much slower than in the large arteries, because the sectional area of the capillary system is seven hundred times as great as the sectional area of the large arteries leading from the heart. The blood returns to the heart through the veins. In the veins are numerous valves to prevent the backward flow of blood; so that every muscular contraction, both voluntary and involuntary, aids in propelling the blood toward the heart.

As the blood leaves the heart it is under pressure of varying degrees. In the aorta the pressure is equal to one hundred and sixty millimeters of mercury; this pressure gradually diminishes as we pass from the larger to the smaller arteries; in the capillaries it is equal to but twenty millimeters, and in the venæ çavæ we find a slight negative pressure so that the right auricle of the heart acts as a suction pump and aspirates the blood from the venous system. The blood pressure always remains constant except in disease. It is influenced by the rapidity of the heart's action and by the constriction of the arterioles.* The former tends to force more blood into the arterial tree; the latter tends to diminish the capacity of the arterial system; both of these influences increase the blood pressure.

Having outlined the circulatory apparatus of man and mammals, let us make some comparisons with the less perfect hearts of lower vertebrates.

In *Am-phi-ox'us lan-ce-o-lā'tus*, the lowest vertebrate, the heart consists of a simple tube along which are constrictions partially dividing the tube into chambers.

The blood enters the first division, known as the *sinus venosus*, by two veins; from this chamber it is carried on through the second dilatation, or atrium, then into the third, known as the ventricle, by the contraction of which it is forced into the *bulbus arteriosus*, the fourth compartment of the heart, and from this bulb it is conveyed by the arteries to the tissues of the body. Through this heart a mixture of venous and arterial blood flows, there being no separate circulation for the oxidizing apparatus. There are no true valves in this heart and the blood is kept in motion by successive contractions of the different divisions of the tube heart.



Simplest Form of Heart.

If we examine the heart of one of our ordinary food fishes we shall find that the simple tube heart of the lan'ce-let has become doubled on itself and the ventricle is guarded by valves, while the *bulbus arteriosus* has developed a series of valves to prevent the backward flow of blood. In the hearts of higher forms of fishes we shall find a *venus sinus* collecting blood from the body and

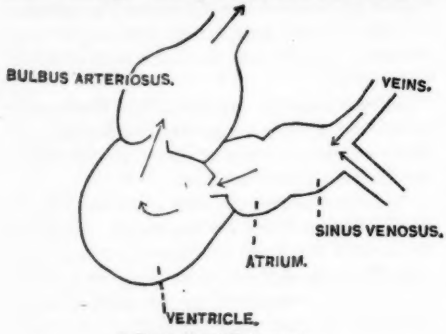
*[Cap'-il-lā-ries.] The minute blood vessels which form a network between the terminations of the arteries and the beginnings of the veins. The term comes from the Latin word for hair.

†[Di-a-pe-dē'sis.] The Greek verb from which this term is derived means leaping through.

‡The tendency of fluids to mix when in contact. "It was first observed between fluids of differing densities and as taking place through a membrane or an intervening porous structure. The more rapid flow from the thinner to the thicker fluid was then called endosmose and the opposite slower current exosmose. Both are, however, results of the same force."

*Small arteries.

emptying it into an atrium, which corresponds to the auricle of the mammalian heart. From the atrium it is discharged through an orifice guarded by a valve into the ventricle and from the ventricle it is forced through another orifice guarded by a second valve into the arterial bulb, from which it flows onward through the gills to be aërated and is



A Fish's Heart (Teliostean).

then distributed to the entire system. So we observe that here, as in the lancelet, there is but one circulation and all blood flowing through the heart of a *Teliostean* is venous blood.

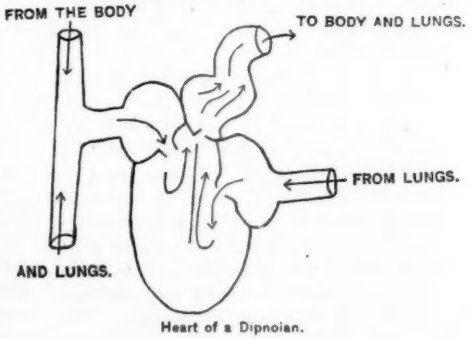
Let us go a step further and examine the heart of a *Dipnoian* (a fish which breathes both by gills and by lungs). Here we find a still more perfect blood pump and the first indications of two separate circulations, a pulmonary and a systemic. The ventricle is strong and muscular and the blood enters it on one side from the lungs, on the other from the body and gills. It is partially divided into two chambers, the atrium being completely divided. From the ventricle a large spiral tube leads away; the orifice at the junction of this tube and the ventricle, as also the openings from the two-chambered atrium into the ventricle, being guarded by valves. The spiral tube leading from the ventricle is partially divided by a septum.* This division is the first indication of a separate aorta and pulmonary artery, for the blood, as it flows from this tube, is sent partly to the lungs and partly to the body. This imperfect septum serves to separate the venous blood from the mixed venous and arterial blood, which is distributed to the body and lungs from the arterial cone.

†A partition which separates two cavities.

In amphibians* the ventricle is undivided, so that the blood is always of mixed character as it leaves the heart. From the lung the blood enters the left atrium, which corresponds to the left auricle of the mammalian† heart; from the left atrium it passes into the ventricle. Venous blood from the systemic circulation enters the right atrium and is then forced into the ventricle. Thus we have mixed arterial and venous blood in the ventricle. By the contraction of the ventricle the blood is forced out through both the pulmonary and systemic circulations.

The hearts of reptiles differ from those of amphibians in having a ventricular septum which may be complete, as in the crocodiles, or incomplete, as in lizards, snakes, and *Chelonians*.‡ This septum in the ventricle prevents the mixing of arterial and venous blood in the heart, and there are two distinct circulations, the pulmonic and systemic. Thus we see that the heart of a crocodile is four-chambered like the mammalian heart. Most reptiles however have a three-chambered heart as the ventricular septum is incomplete; and although there is a pulmonic and a systemic circulation, the blood is of mixed character as the blood is pumped into both systems by the one ventricle.

In the heart of birds and mammals we have



Heart of a Dipnoian.

perfect separation of the two sides of the heart, the right side, frequently spoken of as the right heart, forces venous blood through the lungs, the left side, also called the left heart, forces arterial blood to the system.

*[Am-phib'i-ans.] Animals which live both on land and in water.

†[Mam-mā'li-an.] Pertaining to mammals, animals of the highest class of vertebrates, including man.

‡[Ke-lō'ni-ans.] An order of reptiles including the tortoise.

### THE LYMPHATICS.

In addition to the system of blood vessels, bearing blood with its nutritive materials to the tissues, we find a second system of vessels having their origin in five plexuses* on the periphery† of the body and gradually increasing in size till they join the large blood veins at the root of the neck. This system is known as the lymphatic system. These vessels carry a fluid known as lymph, which

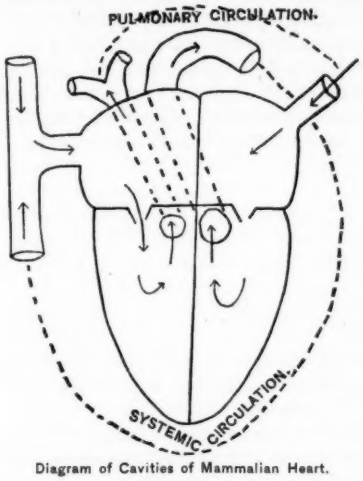



Diagram of Cavities of Mammalian Heart.

is an opalescent or nearly transparent alkaline fluid of a light amber color. The specific gravity of this fluid is about 1.022 and closely resembles the plasma of blood in its composition. It contains water; fibrinogen, the fibrin-forming element; albumen, in less quantity than in blood; fatty matters; and the usual saline substances of animal fluids such as sodium chloride, sodium carbonate, sodium phosphate, and calcium phosphate.

Lymph coagulates, forming a gelatinous mass, soon after its removal from the vessels, and a solid clot separates from the serum. Lymph, like blood, contains corpuscles, but lymph corpuscles are of one kind only,—the white variety. They are granular, rounded cells containing nuclei, and measure from 6 to 12 mmm. in diameter. They are not equally abundant in all parts of the lymphatic system as are the red blood cells of the blood.

In the finest lymphatic vessels they are absent altogether, but after the vessel has passed through a lymph gland, the corpuscles become quite numerous, and from this fact it is believed that the corpuscles originate in the lymph glands. The lymph of the mesenteries* undergoes considerable change in composition during digestion owing to the absorption of fats from the intestine. Lymph in these mesenteric vessels during digestion is known as chyle and is of a milk-white appearance.

The lymphatic vessels begin as fine capillary plexuses in the skin and subcutaneous tissue. These capillaries join to form small vessels, which are provided with numerous valves to prevent the backward flow of the lymph. These lymph plexuses are present throughout the entire body, being superficially most numerous on the anterior inner aspect of the arms and legs and on the soles of the feet and palms of the hands.

In the axilla,† in the groin, in the neck, and about the mesenteries are to be found the lymph glands through which the lymph vessels run. These glands vary in size from one to three-eighths of an inch in diameter. The vessels enter the gland by breaking up into several branches and they leave the gland in the same manner, by several small vessels which soon unite into one large trunk. These vessels collect into one great vessel on each side of the body and empty into the venous system at the junction of the internal jugular and sub-clavian‡ veins. The left lymphatic vessel is much longer than the right and is known as the thoracic [thorăs'ik] duct; it commences opposite the second lumbar‖ vertebra at the chyle receptacle and passes up into the thorax to its termination. This duct carries lymph from the left side of the head, from the left arm, and right and left legs, from the left side of the trunk and from the viscera⁋ to the left subclavian vein. The right lymphatic duct car-

*[Plex'us-es.] Singular form, plexus. A Latin word borrowed by the English, meaning a twining, twisting. A network of vessels, fibers, or nerves.

†[Pe-riph'e-ry.] Compounded of two Greek words meaning around, and to bear, to carry. The outside part of any body; the surface.

*[Mes'en-ter-ies.] In the singular form, mesentery. The membrane in the cavity of the abdomen which retains the intestines and their appendages in position. In the plural the word is used as a name for the mesenteric glands, organs which play an important part in the blood-making and assimilating process.

†Armpit.

‡[Sub clā'vi-an.] Under the clavicle, or the collar bone.

‖From a Latin word meaning loin; near the loins.

⁋[Vis'se-rā.] In general, the contents of the great cavities of the body, as of the head, thorax, and abdomen; but commonly restricted to those of the abdomen.

ries lymph from the right side of the head, from the right arm, and from the right side of the chest, to the right sub-clavian vein. A few small vessels from the right lung also empty into the right duct.

In comparing the lymphatic system with the blood system we notice two striking differences: first, there is but one set of vessels in the lymphatic system and that set bears the lymph always from the periphery toward the center, there being no efferent set of vessels; second, there is, in man, no force pump like the heart to propel this fluid through the vessels. The movement of this fluid is kept up by the voluntary and involuntary muscular movements of the body, aided by the valves of the vessels. In certain fishes, however, there are special lymph hearts to force the lymph through the system.

As to the function of the lymphatic system,—we have spoken of the exosmosis of the nutrient fluids of the blood from the blood capillaries thus bathing the tissues in the nutrient blood plasma—we may now ask how the surplus fluid which has exuded from the blood capillaries is again collected and returned to the blood. It is collected by the lymphatics. The fluid entering the lymphatic capillaries by endosmosis and being carried by these vessels again reaches the blood. During digestion the lymphatics of the mesentery carry not only lymph but also the fats absorbed from the alimentary canal.

## NATIONAL AGENCIES FOR SCIENTIFIC RESEARCH.

BY MAJOR J. W. POWELL, PH. D., LL. D.
Director of the United States Geological Survey.

II.

WHEN Columbus discovered America about one half of the habitable earth was occupied by savage tribes who did not engage in agriculture. These forest peoples shared with the beasts the vegetable products of the land. Since that time America and other vast areas have come under the dominion of the plow. Everywhere throughout the world, as far as the facts are revealed in the chronicles of tribal men and ancient society, the domestication of animals followed hard upon the first cultivation of the soil, and the term agriculture is used to include both industries, namely, that of tillage and that of rearing domesticated animals.

Agriculture began in arid lands. In Egypt, in Palestine, on the Five Rivers,* and in China, the first tillage began in regions where it was necessary artificially to irrigate the soil. Again on the discovery of America it was found that agriculture, which had attained some degree of development in Peru, in the highlands of Mexico, and in the southwestern portion of the United States, was dependent upon human agency for the supply of water necessary for the growth of crops. From the arid lands agriculture spread to the humid lands.

Wherever agriculture was practiced it speedily transformed society and savagery was developed into barbarism. Then comparatively great wealth was accumulated and little forest peoples were consolidated, and savage villages were developed into cities. Thus it was that agriculture proved to be the first great agency in the civilization of mankind. While it was thus the primal industry it has never ceased to be the prime industry of man upon which all other industries and all civilization are founded. Among all nations agriculture has been promoted, fostered, and regulated, and its interests have occupied the minds of chiefs, emperors, kings, and presidents; of parliaments, councils, and courts.

In the United States, ever since the days of the first president, efforts have been made to obtain for this industry more of the nation's encouragement. Washington himself, as president, recommended an agricultural or home department as a part of the administrative machinery of the government, in his message in December, 1796. Several of the early presidents were successful farmers, but more than two generations passed before anything practical was done to secure to the first of arts official recognition and scientific research.

* Punjab, a province in the northwestern part of British India. It is drained by the Indus River and its four large tributaries, whence its name, punj in the Persian language means five, and âb, water or river.

It was not until James Smithson had left half a million dollars to found an "institution" in this country, that the demand acquired force and fervor. Many men came forward with schemes to spend the interest of this money for scientific agriculture.

Prof. W. R. Johnson proposed a plan, explaining that "the practicability and the proper methods of cultivating the olive and the mulberry, the sugar beet, the sisal-hemp,* the New Zealand flax, and other fibrous vegetals, would fall under agricultural science. Agricultural study of animal beings must deal with the physiology and structure of each race in every stage of its existence." Among the propositions offered at this time was one to establish an institution "for improved methods of rearing sheep, horses, and silkworms."

Much attention was given to the project of Charles Louis Fleischmann [flish-män] offered to Congress in 1838. It was to found with the Smithsonian fund a great agricultural college where progressive methods should be prosecuted. It should accommodate one hundred farmers' boys as pupils at one time, and the price of board should be "moderate." In this school should be taught ā-gron'o-my, or the science of soils; agriculture, or the science of cultivation, including "chemical and mechanical agriculture, vegetable productions, animals, economy, or manner of conducting a farm; veterinary surgery, civil engineering, chemistry, mineralogy, geology, botany, zoölogy, mathematics, and drawing." To illustrate these there were provided an extensive farm, a beet-sugar factory, a botanical garden, agricultural implements, library, laboratory, and collections of minerals, animal skeletons, insects, and seeds. All of this was elaborately and minutely developed, bureaus and divisions being defined, the exact cost being estimated, and complete rules and directions formulated, even to the time of "ringing the bells in the morning." It is surprising half a century later to note how nearly Fleischmann came to anticipating in many of its functions the present Department of Agriculture. Chemical agriculture, irrigation, the diseases of plants and animals, silk culture, forest culture, beet-sugar culture, harmful insects, and useful seeds all received attention. The clerks, teachers, and pupils, were to rise for breakfast and work at half-past four in the summer and at half-past five in the winter.

As early as 1822 an effort was made in Congress to transform the public mall, including two hundred acres and stretching from the Capitol to the White House, into a federal experiment-farm where rare seeds should be tried and desirable exotics grown. This large area was then a barren and desolate waste of sand and mud without trees and without buildings and through it lapsed a fermenting and feculent sewer, offensive with foul odors and full of disease, and the proposal to redeem it was equally in the interest of sanitation and agriculture. But the effort failed.

During the first half of the century agriculture made much advance. The cast-iron plow, first patented in 1797, was repeatedly modified in the direction of increased symmetry, lightness, and effectiveness. All the tools and vehicles of the farmer had become better adapted to use. Sir Humphrey Davy recognizing the plant as a living thing and showing that its component elements were derived from the hydrogen, carbon, oxygen, and nitrogen of the earth and air, and that the process of vegetable growth depends on their successful digestion and assimilation by the organs of plants, had established agricultural chemistry as an invaluable branch of science. By the introduction of drill husbandry and crop rotation the value of the total agricultural products of the United Kingdom had been doubled, and America was rapidly learning the lesson.

At first, under Jackson's administration, the whole agricultural administration was performed by a single clerk, who distributed seed from abroad that had been sent to the Patent Office. The number of clerks was only slightly increased during the succeeding decade, but considerable work was done. New and valuable seeds were collected and disseminated; statistics were gathered and classified; special investigations were entered upon as to the habits of destructive insects; and a good deal of information was imparted to the public through essays concerning the leading industry of the nation.

In the spring of 1862 the law passed authorizing and creating the Department of Agriculture. Owen Lovejoy, of Illinois, introduced it into the House and advocated the proposition with characteristic energy and persistence. Many apprehensions were expressed in the debate on the bill lest the

*The fiber of the leaves of *agave Sisalana*, a large species closely related to American aloe or century plant.

"Commissioner," as the head of the Department was called, should aspire to a seat in the Cabinet, but the friends of the measure were by no means intimidated and gave notice of their intention ultimately to secure such a representation in the national councils.

Scarcely thirty years have passed since the Department of Agriculture was organized in answer to a demand which had constantly been growing more and more persistent till it could no longer be ignored. It is probable, indeed, that this conspicuous recognition of the farmer's needs would have been still further postponed if the nation had been at peace. But in 1862 it had become obvious that the destruction of the cotton and tobacco export had seriously impaired the federal revenues, and that strenuous efforts must be made to offset the loss with other staples. Moreover, the census showed that the value of our agricultural implements had nearly trebled during the preceding ten years. Then went up the general cry for "improved methods of agriculture"; and then when McClellan was in front of Richmond and Grant in front of Corinth, the farmers' department was authorized, one of the statesmen who became sponsor for it finding a sublime analogue in the myth that Minerva, the goddess of agriculture, sprang from the brain of warlike Zeus.

The Department went into operation July 1, 1862, and its first chief declared its object to be:

1. Collecting and disseminating statistical and other useful information in regard to agriculture in its widest acceptation, embracing, not only the usual cultivation of the soil, but orcharding, plain and ornamental gardening, rural embellishment, the veterinary art, and household economy.

2. Collecting, from different parts of our own and foreign lands, such valuable animals, cereals, seeds, plants, slips, and cuttings as may be obtained by exchange, purchase, or gift, with information as to their modes of propagation, culture, preservation, and preparation for market, and distributing the same thoroughout the country.

3. Answering the inquiries of farmers and others on all matters relating to agriculture, at the same time stimulating inquiry, inviting discussion, and rewarding research by publishing agricultural statistics of the various states and sections of states in order to guard against the excess or diminution of given products, thereby saving time, labor, and capital to farmers.

4. Testing by experiment, the value of different agricultural implements and their adaptation to the purposes intended, as well as testing the value of cereals, seeds, and plants, and their adaptation to our soil and climate, before transmitting them to our farmers.

5. Analysis, by means of a chemical laboratory, of various soils, grains, fruits, plants, vegetables, and manures, and publishing the results for the guidance and benefit of agriculturists.

6. Establishing a professorship of entomology. It is well known that insects are annually destroying a vast amount of the products of our soil, and that their ravages appear to be on the increase. If the damage done to our wheat crop alone could be prevented, millions of money would be saved to the country.

For nearly thirty years the important work of the department was carried on by comparatively inexpensive administrative machinery, including the division of animal industry, the seed division, the entomological division, the horticultural,* pomological† and propagating division, the statistical division, the chemical division, the botanical division, the microscopical division, the forestry division, and the veterinary division.

The free distribution of seeds was one of the leading functions of the department, and the introduction of novel and unfamiliar varieties proved of the highest benefit. Alfalfa‡ was transplanted from Spain to the West where it thrived with extraordinary vigor and added greatly to the beef-producing capacity of the country. The first Fultz wheat was imported and distributed in 1871, with the effect of nearly doubling the yield of some states. This department introduced the Russian apple which has had such a distinguished success and has proved such a valuable addition to the fruit of the West and North. It gave the favorite Japan persimmon to Florida. The celebrated navel orange which has enriched California was propagated from a tree growing in a hothouse at Washington, and it has been widely affirmed that this one variety is worth more to the country than the

* Pertaining to the culture of gardens.

†[Pō-mō-lōj'ik-al.] Pertaining to the culture of fruits.

‡ The Spanish name of lucerne, a very valuable pasture grass. Also called Spanish trefoil and French, Brazilian, or Chilian clover.

Department of Agriculture has cost during its thirty years. It has successfully transplanted to our soil the pineapple, the olive, the citron, the fig, the Chinese yam and sorghum, and recently the date-palm from Egypt.

Similarly has intelligent experiment in other fields been useful. As Doctor Willits, the able assistant secretary, says in his annual report:

"How long it took the world to learn that proper rotation of crops rests the land as effectually as fallowing, thereby saving one crop and sometimes two a year; to learn that the increase of live stock on the farm within and under certain conditions increases its fertility; to learn that artificial drainage warms and lightens cold and heavy soils, advancing the harvest by weeks and bringing the subsoil to the relief of the impoverished surface, by which, as some one has said, we find a new farm under the old one, or as Emerson so graphically says, by drainage we have gone to the subsoil, and we have a Concord under Concord, a Middlesex under Middlesex and a basement story of Massachusetts more valuable than the superstructure. These matters were all demonstrated by the application of scientific principles long before adoption by the world at large."

Perhaps the most important matter in which the Department is at present engaged is the scientific investigation of communicable diseases among cattle. Several of the nations of Europe have resorted to unfriendly or prohibitory legislation and police restrictions aimed at the exclusion of American beef and pork on the alleged ground of their unwholesomeness, and this hostile action has made more thorough home inspection necessary to a recovery of our markets. It is held by the American farmers that the foreign allegation is a pretense; that it is not only unfounded in fact but is believed to be unfounded by those who make it, and that it originates in their desire to monopolize the market. Whether this theory is correct or not, it is obvious that the only way to answer the objector is to make an inspection as complete and vigilant as that maintained by other nations. To this end the Bureau of Animal Industry has undertaken to eradicate pleuro-pneumonia among cattle, and it has been almost entirely driven from the land. Within two years there were inspected by agents of the Bureau 50,838 herds, among these there were 5,715 infected animals; and 49,073 post-mortem examinations were made. The latest extension of this service is the systematic effort to examine all hog products for export. Thirty microscopists, men and women, have been set to work, and the force is to be increased till it is large enough to examine under the magnifying lens a section of the diaphragm and tenderloin of each animal killed. This work will be supplemented by a final inspection by agents of the Bureau of Europe, where they are allowed to co-operate with local inspectors on the arrival of cargoes from America. This action has resulted in the rescinding of restrictions on the importation of our pork by some European countries, notably Germany.

The value of a knowledge of insect life to the agriculture of this country was recognized in the very beginning of the aid given to agriculture. Indeed, the injuries of such insects as the Hessian fly, the wheat midge, wheat weevil, the army worm, and various other prominent species, attracted the attention of statesmen in Colonial and Revolutionary days, and thus it is we find Jefferson, Franklin, and even Washington writing upon such themes.

Few persons realize the immense money loss which our farmers suffer from insect attack. It was estimated twenty-five years ago by B. D. Walsh, a prominent entomologist of Illinois, at between two hundred and three hundred millions of dollars per annum. The great increase in agricultural products since that time would have been attended with a corresponding increase in destructiveness had not applied science kept pace with the demands of the age and remedies been discovered so as materially to reduce the ratio of loss.

From 1873 to 1877 the trans-Mississippi country suffered a series of unprecedented devastations from the Rocky Mountain locust, which rendered hundreds of thousands of families homeless, depreciated values, and precipitated the crisis of that decade. A striking illustration of the work of the Division in this direction is given by the history of the importation of a little lady-bird (*Vedalia cardinalis*) from Australia into California. The facts read almost like a romance. For years the people of southern California had suffered serious injury from the attacks of a large white scale-insect (*Icerya purchasi*), which, up to three years ago, had almost discouraged the orange growers and caused the

eradication and abandonment of numberless groves. Dr. C. V. Riley, chief of this division, after two or three years' careful research, convinced himself that the species was of Australian origin, and that it was there less injurious than in California because checked by natural enemies. With many obstacles to overcome, he finally managed to send an agent to Australia, for the purpose of procuring some of these native enemies. The result was that in less than eighteen months after the introduction of one of them, the *Vedalia* already mentioned, the orange groves throughout California were entirely freed from their most grievous enemy. The people of California are enthusiastic over the result.

The work of this Division has beautifully exemplified the fact that science loses nothing in its endeavor to be of practical use to mankind, and that investigations ostensibly carried on for practical purposes, may thereby gain in scientific character. With all this practical work a vast amount of biologic work has been done and recorded in the published documents of the Division, which must prove of permanent and incalculable value to the farmers of the country, and to abstract science.

To a Prussian citizen is due the credit of having established the first agricultural college of any pretension in the world. This was the Royal Institution of Moglin founded in 1806 by Albrecht Thaer [tair]. He was an enlightened and enterprising educator; had published books on the improved agricultural methods during the last years of the eighteenth century and had applied his study to the management of his school in Prussia; five of them of a superior class and all under the supervision of the minister of agriculture.

The movement for agricultural colleges in the United States had an interesting origin. While Illinois was yet a territory a syndicate of scholars left certain colleges of the East and settled on the prairie at Jacksonville for the purpose of founding a college. This movement was led by the Rev. Edward Beecher, and J. B. Turner, now a blind old man of eighty-six, was one of the professors. At that time the territory of Illinois had but a small population and the settlements were scattered along the rivers and creeks where grew the forests. Between these meandering belts of timber land stretched great prairies, beautiful in summer with a carpet of flowers, desolate in winter with a carpet of snow, and everywhere uninhabited. Prof. Turner soon reached the conclusion that a college could not be eminently successful without people to support it and without common schools as feeders thereto, and he despaired of a dense population in Illinois. At that time the prairies were supposed to be doomed as waste lands, it being impossible to inclose them with fences.

Then Turner conceived the idea of discovering and developing a hedge plant for the prairie region, and he began at Jacksonville, near the college grounds, an experimental nursery for hedge plants. Here he gathered a great variety of thorn-bearing plants from Europe and America and cultivated them for the purpose of discovering their virtues as fence, or hedge-making, plants. At one time he was greatly enamored of the Cherokee rose of the Southern States, but it was found not to be sufficiently hardy, and developed other objectionable traits. Through a college friend of his, the Rev. Mr. Nelson, author of a work on infidelity which was popular at that time, and who had been to Texas as a missionary, Prof. Turner learned of the great tree of thorns found in central Texas, and there known as *bois d'arc* [bwä dark], a species of *Maclura*, and afterward known as the Osage orange. Of this tree he procured seeds and growing them he made his grand discovery. Rapidly the prairies of Illinois, Missouri, Iowa, and Indiana, and many other states were fenced with Osage orange hedges. This nursery of thorn at Jacksonville was known as "Turner's folly" but hundreds of thousands of miles of fencing have since been planted in the United States, the fruit of this scientific experiment.

Ultimately it had far wider results and Turner became the great advocate and champion of agricultural education. In fact his theme was much broader as he became the apostle of industrial education advocating agricultural colleges and schools of technology. Turner and his friends organized the state of Illinois into agricultural societies and made industrial education the central thought about which these organizations gathered, and he canvassed other states in this interest, making many eloquent addresses to farmers' conventions. He also enlisted the teachers of the state and addressed conventions of educators on the same subject. Speedily the prairie fire kindled at Granville, Illinois,

spread over all the prairie land of that and adjoining states and territories and the fire ran throughout the cities of Indiana and Ohio and over the flanks of the Appalachian Mountains.

During all this time the farmers and educators on the Atlantic slope were equally interested. Yale College took the lead in the practical advancement of agricultural science by establishing a professorship of the same in 1846. Speedily the matter was discussed by agricultural societies and by leading educators, especially throughout New England and New York and Pennsylvania. Public sentiment thus cultivated by the farmers and teachers of the country, agricultural colleges were established mainly through state agency, but often greatly aided by private benefactions. The colleges thus organized became centers of influence about which the farmers and common school teachers rallied and finally the voice of this great multitude was heard in Congress.

In 1857 Justin S. Morrill, then a member of the House of Representatives and now a venerable Senator, introduced a bill, the purpose of which was to aid the states in establishing agricultural colleges by granting to each state a tract of land of twenty thousand acres for each member of Congress. The bill passed Congress but was vetoed by President Buchanan. In 1862 the movement was again urged in Congress by Mr. Morrill in the House of Representatives and Mr. Wade in the Senate, and the bill was passed bestowing on each state thirty thousand acres of land for each member of Congress "to teach such branches of learning as are related to agriculture and the mechanical arts in order to promote the liberal and practical education of the industrial classes." This provision was made in the midst of the great war, and little was done until peace was established. Then advantage was speedily taken of the provisions of the act. Thus more than seventeen million acres of land were given by the general government. By the sale of these lands and by additional funds granted by the states, together with private gifts, the total sum realized, up to the present time, is considerably more than twenty millions of dollars. The number of institutions in the United States sharing in the benefits is about fifty.

And yet the great movement for scientific research in the interest of agriculture was yet to be made. Educators had already begun the establishment of experiment stations as agencies of research. These were usually connected with the colleges. The rapid development of schools demonstrated the need of specific investigation for the purpose of discovering the facts and principles to be taught in the schools and to be disseminated among the farmers. There must be a science of agriculture in order that it may be taught and it must be developed in such a manner that it may be applied to the art with advantage. The first experiment stations had already shown their efficiency in this direction.

Prof. Johnson of Yale had already demonstrated their utility; Prof. Atwater of the Wesleyan University had in like manner proved their great use. In California a station had been established in connection with the State University. Cornell then began the work, then New Jersey, New York, Ohio, Tennessee, Massachusetts, and other states. Then an appeal was made to Congress for help, so loud that it could not be ignored. The whole body of agricultural societies in the United States began an active agitation of the subject and petitioned Congress in the interest of experiment stations. Finally under the leadership of Mr. Hatch of Missouri, the act of March 2, 1887, was passed, which made provision for an appropriation of fifteen thousand dollars a year for each state and territory that would accept the trust to establish a station in connection with its agricultural college or to aid stations already established. So in fifteen years agricultural stations have been multiplied from one to fifty.

From the foregoing statement it will be seen that the agencies of agricultural research by the general government are threefold. First, the Department of Agriculture has been established and is supported by appropriations from year to year and the whole energy of this department is expended in increasing and diffusing knowledge in relation to the fundamental industry of the land. Then the general government has given seventeen million acres of land to aid in the establishment of industrial education; and finally the government appropriates large sums annually to carry on the work in investigation through the agency of experiment stations, and agriculture is being rapidly transformed from an empirical art into an art of applied science, and the youth of the land are being trained in one of the most interesting and profound sciences that modern culture has developed.

# THE ADULTERATION OF FOODS.

BY GUILFORD L. SPENCER.

Of the United States Department of Agriculture.

IN the annual appropriation for the Department of Agriculture, Congress has set aside a sum of money for use in the investigation of food adulterations. This investigation is made the duty of the Secretary of Agriculture, since the studies of his department relate so largely to food production and to the development of the food industries of the country. The production of pure foods is of such importance that it deserves every encouragement and protection in the power of the Government. The appropriation bill requires the Secretary to make these investigations through the Division of Chemistry, and report the results to Congress. In making this appropriation, Congress recognizes the importance of protecting the producers of pure foods, and, in investigating the extent to which food adulteration is practiced and the methods of food examinations, is evidently preparing for future legislation. This subject is one of great importance since it affects not only the consumer but the farmer and the manufacturer.

The fact that many of our foods are not what they appear to be is largely due to the lack of satisfactory laws concerning food adulterations. Unscrupulous manufacturers are very active, and have long since lost all respect for the stomachs and health of the public as well as for their purses. Comparatively few of our foods, even in this land of plenty, are so cheap that cheaper substances cannot be found to dilute or wholly replace them. This becomes, in some instances, a very serious matter, especially when the so-called substitute, or the substance employed to conceal the fraud, is deleterious.

Under the title "food adulterations," we may include four general subdivisions, viz.: (1) The dilution of a food, either by the addition of foreign substances or the abstraction of some valuable constituent. (2) The coloring of food products of an inferior in imitation of a superior quality. (3) The substitution of substances wholly foreign. (4) The use of deleterious or impure materials in the manufacture.

The milkman's practice of selling the cream to one customer and disposing of a mixture, employing the skim-milk as a diluent, to another, or making up any deficiency in his supplies when crossing the creek, are familiar examples of the first subdivision. The second is well illustrated in the facing of teas and the coloring of coffees. The substitution of oleomargarine for butter and of spurious for genuine coffees are included in the third division. Certain baking powders illustrate the fourth.

There is sometimes difficulty in defining an adulterant, though we may say, in general, that any treatment of a food which impairs its strength or quality, without corresponding benefit, constitutes adulteration. The manufacturers often claim, and sometimes rightly, that the removal of certain constituents is an advantage to the consumer, or that the addition of foreign substances is for the purpose of rendering the food more nutritious and digestible. This is especially true in the case of cocoas, from which a portion of the oil is removed, the resulting product being better adapted to the needs of invalids or others to whom the richer beverage, chocolate, might be objectionable. Starch is frequently added to cocoas, nominally to increase their solubility, but, in point of fact, there must be a considerable profit to the manufacturer in selling starch at cocoa prices, which range from forty cents per pound upward. Flour and sugar are also frequently employed for increasing the weight of the cocoa and the manufacturer's profits. There is no objection to the removal of the oil, since this is implied in the commercial term "cocoa"; nor would the starch and sugar be objectionable if the dealer would state, upon the package, the amount present and reduce his prices accordingly.

A wholesome substance may be manufactured in imitation of a food containing its essential properties and be sold in a mixture with this food or alone. This is obviously an adulteration, but if the manufactured article were sold under its own name, being

wholesome, nutritious, and of known composition, it is entitled to a market. The mere fact of admitting this legitimate product to the market, however, may open the way still wider to the unscrupulous. Oleomargarine and other butter substitutes are especially in view in connection with these remarks. The makers of butter substitutes claim that only pure fats from healthy animals are employed in this manufacture. Whether this is entirely true or not, only the manufacturers know. If the manufacture of these substitutes is not in the hands of honorable men, or the cattle are not subjected to strict inspection, the public can have no certainty that diseased animals are not employed. While it is possible that the processes of manufacture might prevent danger to the consumer, still he should receive the benefit of any doubt and the protection of stringent laws and thorough inspection. Placing these products on the market, under their own names, protects both the butter maker and the consumer since it defines the substitute and gives it its place as the cheaper article.

The spurious coffees which are now on the market in many states are examples of so-called substitutes which have nothing in common with the food imitated and whose sole object is fraud. These spurious coffees are usually molded in imitation of the genuine beans and are generally composed of cereals with sometimes a little chicory, and, it is even stated, mineral substances which are exceedingly deleterious. A factory was recently seized at Lille, in France, which is reported to have employed a mixture of flour, chicory, and sulphate of iron. This latter substance is especially objectionable and its use cannot be too strongly condemned.

It is only when a substance is employed in regard to which the evidence is insufficient to prove it objectionable that there is difficulty in defining an adulteration. The only course to pursue in such cases is to require that all packages be distinctly branded showing the extent of the admixture of the foreign substance. This protects the consumer and enables him to make his purchases intelligently. The form of label should also be prescribed in order to avoid misleading the ignorant.

A few examples will be given to illustrate briefly the methods employed in the detection of adulterants and to show some of the difficulties encountered. The methods of examination are often very simple and in some cases experiments can be made in almost any household.

The microscopic are generally the most rapid and reliable methods of detecting the presence of adulterants, but the results should be confirmed, when practicable, by chemical work. The extent of the admixture of foreign substances is usually determined chemically, though the microscopic examination alone will often answer for a sufficiently close approximation. In many cases it is practically impossible to do more than prove that foreign substances have been added.

Coffee is among the easier substances in which to detect adulterants, hence its selection for the purposes of this article. In order to prepare a scheme for detecting foreign matters, a careful chemical and microscopical study of the genuine coffee is first made. From this we ascertain certain peculiarities of composition, such as the presence of an alkaloid, a tannin, an oil, etc., and among the inorganic constituents, a very low percentage of silica. The physical characteristics of the bean are also studied. The microscope reveals a structure which is peculiar to coffee and which can readily be identified. The chemical and microscopical studies are then extended to substances which are probable adulterants and any peculiarities are noted. Known mixtures of genuine coffee and these possible adulterants are now prepared, and experiments are made in estimating the relative proportions of the substances forming the mixture. Certain of these substances may contain some constituent which is not present in coffee and which may be readily detected; for example, the starch of cereals. By noting these peculiarities, a scheme for the examination of coffees is prepared and by means of positive and negative tests, the general composition of the sample is ascertained. A number of tests are always applied in order to avoid any possible error.

Coffee is, at present, subject to very extensive adulteration. Flour, crackers, and almost any cereal, probably in a damaged condition and which would otherwise be lost, are made into a dough and molded into the form of coffee beans. These spurious beans are then baked and roasted or else colored in imitation of green coffees. The roasted artificial coffees are generally heavier than the genuine and will sink in water while the latter float. There are, however, some excep-

tions to this, necessitating the use of a solution of but little greater specific gravity than that of coffee. Alcohol is usually employed for this purpose but must be diluted to forty per cent by volume. Artificial coffees can be detected in unground samples by a careful examination and separation of all beans which do not have a portion of the fine membrane with which they were originally invested, still adhering in the cleft. The suspected beans should be cut open and the structure examined. The uniform structure of the artificial coffee is very distinctive and after comparison with that of genuine coffee can never be mistaken for the latter.

Pure, ground, roasted coffee will float on cold water, coloring it very slightly and slowly, while bogus coffee, chicory, roasted cereals, etc., sink, coloring the water quickly. Chicory is very easily detected by this test, since the particles in sinking leave a trail of color behind them. Cereals, when "light roasted," may escape detection by the water test, but they respond readily to iodine, giving the characteristic reaction for starch. A hot water extract of the adulterated sample containing cereals, or other starch bodies, when filtered, cooled, acidulated with sulphuric acid and decolorized by permanganate of potassium, will show a blue color on the addition of tincture of iodine. Chicory contains no starch, hence if the water is quickly colored and iodine does not give the characteristic reaction, chicory is probably present. The microscopic examination will reveal the presence of starches, if cereals, acorns, peas, or beans constitute the adulterant, and generally sufficient relics of the original structures of these substances will escape destruction in the roasting process for their identification. The presence of chicory is also finally verified by the microscope.

Coffee extracts and preparations sold in tin packages should be examined for this metal, also for copper. The tin is probably due to the action of some constituent of the preparation upon the can; the copper, which is sometimes found in very small quantities, cannot easily be accounted for, but may possibly be due to the presence of traces of this metal in the solder. Tin and copper are detected by the usual methods of qualitative analysis.*

This brief description indicates by what simple methods the principal adulterants of coffee may be detected. The difficulties encountered are especially in the estimation of the amount of foreign matter present. A number of methods have been proposed for this estimation, usually depending upon the proportions of certain constituents of the genuine coffee which are present in the mixture, or upon the density of decoctions made under certain specified conditions. Unfortunately, these methods depend upon conditions which cannot be fully attained and consequently the results are only rough approximations. If coffees and their adulterants were always of approximately a certain composition these methods would be reliable. The formulas now in use for calculating the amount of foreign matter, are based upon the average composition of pure coffees and that of the adulterants. A genuine coffee may vary widely from the average, and the same may be said of the adulterants. It is safe to state that only in exceptional cases can the extent of the adulteration be even roughly approximated.

These remarks in regard to the estimation of the extent of adulteration in coffees, apply with equal force to teas. In general the addition of foreign substances can be easily detected, but the proportion of these substances cannot be so readily ascertained, if at all, in many cases. The methods of detecting the adulterants of teas depend largely upon the microscope. The genuine tea leaves should be moistened, spread upon a glass plate, and the venation* and serration† noted. A microscopic examination and comparison of the *stomata*‡ of the tea leaf with those of other leaves will show the former to be quite distinctive. Stone cells are stated to be always present in tea leaves.

These indications are sufficient for the detection of foreign leaves when present in a sample, but they should be supplemented by a chemical examination. This examination will show the presence or absence of certain constituents of the tea leaf and, in the case of a low percentage of soluble matter, will call attention to the probable use of spent leaves. The presence of foreign astringents

* Analysis for determining the constituent elements of a compound without respect to quantity.

* The manner in which the veins of leaves are arranged.

† Formation in the shape of a saw; serrate leaves have sharp notches about the edges.

‡ [Stom'a-ta.] The minute breathing pores of leaves.

would also indicate spent leaves, since the strength abstracted in brewing the tea must be compensated for in preparing the exhausted leaves for use as an adulterant.

A form of adulteration of teas which is quite common is the coloring of the leaves, a practice termed "facing." This consists in coating the leaves with a preparation usually composed largely of powdered soapstone with Prussian blue or indigo for green teas and plumbago for black teas. Other pigments are also sometimes used. From the fact that almost all of our green and many black teas are subjected to this treatment, the coloring matters being inert, the practice has not been considered a form of adulteration and is not even prohibited by the United States Tea Act. The facing of teas is solely for purposes of deception, there being absolutely nothing in favor of the practice, hence it certainly is an adulteration and should be so considered. A reliable authority states that the facing may amount to as much as from two to three per cent of the weight of the tea. In such cases of excessive facing, the coloring matter should be classed with other adulterants which increase the weight of the product without corresponding advantage.

It is popularly supposed that green and black teas are from different varieties of the plant or that copper is used in coloring the former. On the contrary, the color is the result of the method of curing the leaves and is not due to pigments or differences in the plant itself. The leaves are dried in bamboo trays and not upon copper plates. A large number of analyses of teas, by the writer and others, has failed to detect the presence of copper in a single instance.

The admixture of spent or exhausted tea leaves is a form of adulteration which is not always easy of detection. These leaves are dried and faced before use for this purpose. Spent leaves are detected by their frayed appearance and the low percentage of soluble constituents remaining in the sample. In making this comparison, a table showing the maxima and minima percentages of these constituents in pure teas is necessary.

In the investigations of the Department, all the teas examined, ranging from the cheapest to the highest priced on the Washington market, were free from foreign or exhausted leaves, but many samples were heavily faced. No positive evidence of the use of foreign astringents was obtained, though one sample probably contained catechu.* The general freedom of teas from adulteration (not including facing) is undoubtedly due to the careful inspection at the custom houses under the terms of the United States Tea Act.

Coffees, unlike teas, are unfortunately especially subject to adulteration and to treatment for the purpose of substituting one grade for another. More than ninety per cent of the samples of ground coffee purchased in the cities of Washington and Baltimore in connection with the Department's investigations, were adulterated. A few of the genuine ground coffees had little claim to this title except the fact that they were composed of screening and refuse coffee.

The country is flooded with artificial coffees and coffee adulterants. Many manufacturers of spurious coffees do not even attempt to imitate the appearance of the genuine bean, except in color, and they trust to this alone to avoid detection; others imitate broken coffees and all produce adulterants which increase the bulk and weight without advantage to the purchaser. The manufacturers usually claim that their products are "neutral" and do not affect the taste of the coffee with which they are mixed.

Spurious coffees are probably mixed with the genuine by the roaster and sold to the small dealers who are often unaware of the fraud. The profit to the mixer must be enormous since the adulterants are wholesaled at prices ranging from four cents per pound upward, the imitation coffee beans selling at approximately ten cents per pound. These latter are largely imported from Germany and are admitted as "coffee-substitutes," paying two cents per pound duty. It seems strange that an article possessing none of the properties of coffee, and whose very appearance is suggestive of fraud, should be admitted under any conditions. The large profits in this manufacture have tempted American enterprise and now a better imitation coffee is produced in this country than in Germany. The failure to detect spurious teas was a surprise since the temptation to unscrupulous manufacturers is apparently as great as with coffees.

Coffees and teas have been especially cited

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*[Cat'e-shoo.] An extract obtained from the plant *Acacia catechu*, in India.

in this article, since the general plan of investigation is the same as that pursued with other foods, also on account of the ease of detecting fraud. The investigations of the Department of Agriculture are already extensive, including dairy products, spices and condiments, fermented alcoholic beverages, lard, baking powders, flour, canned meats, sugar, confectionery, honeys, chocolates, cocoas, teas, and coffees. In the case of each substance, as complete a bibliography* as practicable is prepared, showing the work done by other chemists; samples are purchased in the open market, and the methods of analysis and examination are studied and compared. After practical work, employing the methods recommended, the analyst is prepared to select and devise methods which seem to him best adapted to the detection of adulterants and to the estimation of the food value of the substance. These methods, together with general information of value and the results of the examination of the samples purchased, as has been stated, are published in the bulletins of the Chemical Division by authority of the Secretary.

It is to be hoped that the investigations of the Department of Agriculture, together with those of the health authorities in the various states, may lead to legislation providing a pure food bill and protection to the producer and consumer.

* A classified list of authorities or books on any theme.

*End of Required Reading for November.*

## FROST.

BY EMMA P. SEABURY.

CURTAINS of crimson and amber rise
Over the west, for the passing day,
Swinging high up in the cold blue skies,
Rare, ethereal, far away;
Flushing the south, where the summer lies.

Out from the north comes a breath that chills;
Wee frost fairies are everywhere,
Blighting the corn on the golden hills,
Blighting the lilies, so tall and fair.
Swift and keen is the shaft that kills.

Up in the east floats the crescent moon
Silvery, pitiless, pale, and wan,
Nor cares that summer has died so soon,
Nor the death-blanched face, that shall greet the dawn;
She hears the voice of a far-off June.

Only one summer, sweet flowers, for you,
Though countless others may come and go
With wooing sun, and with balmy dew,
You will not wake, and you will not know,
Your souls inhale their bloom anew.

Only one summer for love's first gleam
Warm all through, to its heart of flame,
Only one rapturous joy supreme,
After one frost it is never the same,
Only one summer for love's young dream.

# POTTERS AND THEIR CRAFT.

BY THOMAS B. PRESTON.

FOR thousands of years the potters have held in public attention a position scarcely higher than the clay in which they worked. Much is known about pottery but very little about potters. Yet their occupation is old as an art and older as an industry; in fact, it is one of the oldest in the world. Comparisons drawn from the potter's trade are among the first in the Bible, and it is referred to as no new thing. The pyramids were then already ancient, but more ancient still was this handicraft, specimens of which are found entombed within them. Back beyond all historic records came the wheel. Who first fashioned its circle is unknown. But older than the wheel is this industry, for from the depths of tertiary deposits have been exhumed rude articles of pottery shaped by hand. Some assert that the earliest vessels were merely sun-baked, before men had learned to use fire to harden them. Looking backward we can imagine the men of the old neolithic days first using uncouth clods of hardened clay, depressed in the center, to carry to their caves fresh water from the nearest spring. Thus pottery began.

With fire came more durable vessels, more regular shapes, and more diversified uses. Among the most ancient objects are funeral urns to contain the ashes of the dead. The first of these bear the marks of smoke and charred wood, showing that they were baked directly on the fire. Then came the potter's wheel by which perfect rotundity could be secured, and then the kiln which admitted of more even baking and occasioned less percentage of loss through breakage. Rude attempts at decoration appeared before this. Now they become more frequent, regular patterns being traced in the soft surface by a sharpened stick. After this, re-firing, painting, and glazing were added to the process. The fancies of the Greek poets and the adventures of their gods were perpetuated in the decorations of this humble art, and it reached a point which for variety of design and beauty of execution has never been exceeded.

The Greeks got it from the Egyptians and the Romans from the Greeks, and so it came on down through the brilliant colors and fantastic shapes of Italian renaissance, the delicate whites and pinks of the French Bourbons, the more homely but more serviceable English ware, reflecting changes in public taste, manners, and even politics, from the gorgeously decorated and twisted imperial Vienna pottery to the uncompromising stumpy blue China of the Dutch republic, until in the year 1620 it crossed the ocean and the first pottery was established in the United States.

This was at Jamestown, Virginia, whither the London company, who directed the affairs of the colony, sent a number of operatives. Dutch potters also emigrated to New Amsterdam as early as 1653. The Indians found here by the first voyagers had a rude knowledge of the art and used common clay for making pipes. Within a hundred years pottery became so well understood that every little settlement which had access to the proper kind of clay, made for itself all the ordinary earthenware it needed. Alexander Hamilton in 1790, enumerating the industries of the country, mentions pottery as one of the first and as coming nearest to supplying the home demand. Indeed, in the year 1789 it is recorded that there were exported from the United States one hundred and fifty-seven crates of yellow queen's-ware and fifty-five dozen of stoneware. Pewter mugs and wooden plates were however generally in use in the colonies up to the time of the Revolution.

Connecticut was the state where the first ware of any excellence was made, there being one establishment at Norwich in 1790. Twenty years later a pottery was built in New Jersey at Old Bridge. In 1816 William Ellis Tucker in Philadelphia began to make artistic ware, slightly decorated. Trenton, New Jersey, saw the first pottery established in 1852, and about the same time the industry was begun at East Liverpool, Ohio. This was really the beginning of the pottery business in this country. These two cities are to-day the chief centers of the trade, and with the exception of a few isolated factories con-

tain everything relating to the industry that is worthy of special notice.

There are now over 800 potteries in the country. The exact figures have not yet been obtained by the officials of the present census but there has been a great increase during the past decade amounting to fully twenty-five per cent. In 1880 there were 686 establishments in the United States with an invested capital of $6,380,610. One-third of this number were in Ohio and New Jersey, the former having 179 small factories with an average capital of $10,000 each, while the latter had 49 large potteries with a total capital of $2,057,200—nearly one-third of the whole amount invested in the business throughout the country.

There were 9,494 persons employed in these 686 establishments of whom 7,205 were men and 948 women, and there were 1,341 boys and girls. These employees received in wages $3,279,535, or an average of $345.43, equal to $6.64 weekly. But this average is of scarcely more value than would be an inquiry as to the average wages of painters, which run all the way from $150,000 for an Angelus by Millet to ten cents a square yard for covering the side of a house with color. There are many distinct occupations in the business which complicate the inquiry. These can be classified under three heads—the clay, kiln, and decorating departments. In the former are the slip-makers, who prepare the clay, the molders, who make the molds on which the articles are shaped, the hollow-ware pressers, who fit the clay to the mold, the throwers, who shape their work upon the wheel, the turners, who turn as on a lathe the dishes begun by the thrower, the handlers, who shape and fix the handles to cups, mugs, and similar articles, and the jiggermen, who make plates, saucers, and other dishes on a revolving wheel. In the kiln department are the kiln men, who place the green clay article in the "saggers" packed in sand or powdered flint and then carry the ware into the kiln, the brushers—generally girls—who brush off the sand, and the dippers, who immerse the dishes in the liquid glaze. In the decorative rooms are printers, burnishers, painters, gilders, ground-layers, fillers-in, transferrers, and firemen. It is in this latter department that woman's delicate sense of color and her fineness of touch have opened for her a new vocation, the field of which is daily growing larger.

Skilled workmen can earn from $2 to $3 a day, while the wages of the female employees range from 25 cents to $1.50. Workers in the ordinary branches of the trade receive from $1.25 to $2.50 daily, females getting from 50 cents to $1.50. The boys and girls make from 50 to 90 cents. One reason for the great divergence in prices is that all the work, wherever practicable, is piece work. The following list of wages actually paid at one of the largest potteries in Trenton for one year at ten hours' work per day gives the best idea of the distribution of wages among the operatives in the more important branches:

| | *Total.* | *Per week.* |
|---|---|---|
| Jiggermen, . . . | $889.20 | $17.10 |
| Dish-makers, . . . | 850.20 | 16.35 |
| Turners, . . . . | 633.88 | 12.19 |
| Flat-pressers, . . | 633.36 | 12.18 |
| Hollow-ware pressers, | 579.76 | 10.38 |
| Handlers, . . . . | 474.76 | 9.13 |

These figures were taken from the pay-rolls of the factory. They represent the net wages to the workmen after deducting pay for the help they require in finishing their portion of the work and for the steam power which they may use. These charges are always borne by the operative and have to be deducted from the gross amount he receives in order to ascertain his actual wages.

There is a disposition on the part of the bosses to equalize the wages of operatives in each class, the idea being that no one should receive more than his fellow workmen and that the average should be between $2 and $3 per day. Thus if a man gets 10 cents a dozen for some article and has ingenuity enough to increase his production to $5 daily, the boss cuts down the rate until the operative's wages are brought under $3. According to the testimony of a potter before the United States Tariff Commission in 1882 the men often "play off" with new designs until the rate is fixed and then increase their production, which gives them a slight advantage until the rate is cut down. Thus there is a constant struggle between the bosses and the men in which the former generally get the advantage. This occasionally leads to strikes and the figures given above are about twenty per cent lower than the wages paid prior to 1877 when there were several troubles of this kind. A better style of goods is now made, but the wages of the men have not increased. On the contrary they are slowly but surely

going down, as we approach to the conditions of Europe.

The business is one in which a great deal of skill is required, and machinery plays a very small part. Steam is used in the preparation of the clay, and the thrower's wheel and turner's lathe are operated by machinery. That is about the limit of its use. There are few occupations in which more depends upon the instinctive, native talents of the workman. Machinery assists but does not displace men. The finest results are always obtainable by hand labor. The artistic appreciation required is the best protection that the operative can have against the general tendency to lower wages, which of course operates here less strongly than in those occupations which require no special skill but can be recruited at a moment's notice from the great army of the unemployed.

About sixty-five per cent of the jiggermen, turners, sagger-makers, kilnmen, dippers, and decorators are foreign-born, chiefly natives of Great Britain, as would naturally be expected from the fact of the trade having originated there. Nearly all the mold-makers and throwers are also of English origin. The handlers and pressers are about equally divided between Americans and foreigners, while in the packing and warehouse departments the former outnumber the latter by about three to two. The number of Americans is increasing, especially in the decorative departments, which our girls are beginning to enter in great numbers. But it cannot be said that Americans are becoming skilled potters. The trade is too new—it is less than forty years since it began to be developed—and there are not enough attractions in it for the ordinary citizen. There is no difficulty in the way of Americans' learning the trade, but no attempt has been made to teach it on any large scale. It requires considerable attention, patience, and time, it is not more remunerative than many other mechanical trades, and there are sanitary conditions which may deter Americans from entering it. There is no promotion from one branch to another. Once a turner, always a turner; once a kilnman, always a kilnman.

It has been suggested that the different pottery firms should unite in securing better native artistic talent by founding a technical school, but the suggestion so far has not borne practical fruit. Since the unsuccessful strikes of 1877 the potters' unions have lost in numbers and strength and there is no such trades unionism among them as would tend to prevent Americans from learning the business or would limit them in the matter of apprenticeships. Of late years a larger number of American boys have gone into the practical branches in the West, more especially in East Liverpool.

The Rookwood pottery in Cincinnati is probably the best illustration of American progress in the art. It was established as an amateur pottery by a number of ladies and became so successful that it was continued on a larger scale as a business, and the Rookwood wares are now known throughout the world. What is needed, however, is a school like the Kensington schools of London, whose principal aim shall be to train pupils in the decorative art as applied to pottery. The state of New Jersey has offered to assist materially such an enterprise, and it has been frequently mooted in the potters' annual conventions, but as yet the project is in the future.

The home life and social condition of the potters has been steadily improving ever since the business acquired a foothold; thirty years ago it used to be said that all the pottery of Trenton was made by "drunken English potters." It was impossible to keep liquor out of the potteries, and a sober man was the exception. To-day the reverse is the case. Liquor is never found in the establishments and cases of intoxication are few and far between. A large percentage of the operatives own their homes, a fact which is made possible by the relative cheapness of land about the centers of this industry. As a class the potters are of a high order of intelligence, being constantly surrounded by the artistic element of their daily work. Music is one of their delights. It would not be difficult at a few hours' notice to gather sufficient talent to form a creditable chorus for any kind of entertainment. The English operatives are members of the Society of St. George and their musical talents are frequently brought into play at the gatherings of this society. They are fond of football and cricket. Some of the Trenton potters are among the best known cricketers in the country.

Most of the potters marry as they come of age and settle down to a sober, industrious life. Their domestic relations are probably more than usually fortunate when compared

with those of other workingmen. None of their work is performed in their homes. Occasionally husband and wife will both be employed in the factory, the man in one of the rougher branches and the woman as a transferrer or painter. Most of their children learn the business. The Trenton potters have established a successful co-operative store and a number of the more thrifty operatives have joined various building loan associations. Potters are frequently large depositors in the savings banks.

The potters as a class are much better off than those whose occupations are merely mechanical. They are generally ambitious of a good education for their children. They know its advantages because they are well-educated themselves and keep well posted on contemporary events and the literature of the day. Quite a number of potters have themselves become manufacturers. They do not any longer set up a small shop and gradually enlarge—it requires too much money to enable such an enterprise to compete successfully with establishments already in existence—but they join with some capitalist who has money enough to invest in the business and put in the brains and experience. One of the most successful potters in the United States, who is now sole owner of his establishment, came to this country from Ireland some twenty years ago and worked in one of the potteries as a clerk and warehouseman.

The business is one which can hardly be conducted to-day in a small way. It requires from $80,000 to $100,000 to start a factory. There is one co-operative pottery at East Liverpool, which has been established by the savings of working potters and which has proved quite successful. The reason why more money is not invested in the business in the United States is because of the great uncertainty of the results. When it is remembered that each piece of clay goes through a score of operations before the ware is completed, and that a mistake in any one of these processes may vitiate all the labor that has preceded, and that at last everything depends upon the precision employed in firing, and when it is also recollected that there may be some defect in the quality of the clay itself which may lie dormant through all its handlings and be discovered only at the last firing, it will be seen how much risk the business involves.

The effect of the tariff has been to overcome this difficulty slightly by putting in the manufacturer's pockets greater profits than he otherwise could have received. It may also have somewhat increased the number of potteries, but there is a natural increase any way. A bounty would be more equitable than the present tariff taxes. In Europe artistic success is stimulated by direct government subsidies, for it must be remembered that pottery as an art becomes a failure as a mere mercantile undertaking. All the world-famed potteries of Europe have become so through state aid, just as is the case with their governmentally subsidized theaters and opera houses. The famous Sèvres and Meissen wares, for instance, are the result of experiments conducted by government at a loss. In the course of these experiments some discovery of value would occasionally be made, which was at once communicated to the trade at large. No private individual could afford to do this. Add to this the atmosphere of art in which the European potter lives, one family following the trade for generations, sometimes for centuries, the youths inheriting the skill of their ancestors—and the cause of the inferior style and decoration of American pottery at once becomes apparent. There is a constant improvement however in these respects. A natural evolution is going on which does not need government interference to assure steady progress and, as regards pottery for ordinary domestic and commercial uses, America to-day can already compete with the world.

While the potter's life is a pleasant one compared with many other mechanical vocations, being surrounded with a sense of the beautiful and an artistic instinct which goes far to make his existence happy, it is unfortunately brief. The business is one of the most unhealthy in the world. Potters commence work about eighteen years of age and at thirty-five perceptibly begin to decline. The average trade life of the pressers is seventeen years and of the kilnmen fourteen and a half. Pulmonary diseases are common among the slip-makers, turners, and jiggermen. The revolving molds keep a cloud of clay dust about the workmen which they cannot avoid inhaling. In many factories the clay is mixed in damp cellars which increases the liability to colds. Hollow-ware pressers stand while at work and are obliged to stoop a great deal, the size and weight of the molds makes their work laborious, and the rapid

motion agitates the dust to the injury of their throat and lungs. The sagger-makers are liable to overstrain their muscles in placing the saggers in the kiln. An ordinary sagger when filled with ware weighs from fifty to one hundred pounds, and after about twenty years of lifting such weights the workmen begin to decline. In the decorative departments there is danger of lead poisoning from the dry coloring matter.

At joining the trade the mortality is low, but after the age of thirty-five years it is far above the average. In England this mortality has been especially noticeable, it being exceeded only by costermongers, miners, and hotel servants. This high death rate was so remarkable that it caused Dr. William Farr, Register General of England, to ask the pertinent question: "What can be done to save the men from dying so fast in the potteries?" In America the potters are much better off than in England. Our factories are larger, better lighted, and better ventilated. Anthracite coal used here prevents the smoky atmosphere which surrounds the English pottery districts.

There is a constant betterment in the sanitary conditions of American establishments, but there is room for further improvement, especially in the avoidance of dampness and dust. It is not so much the physical labor that injures the potter as it is the dust arising from the materials in which he works. If this could be obviated, the business would be changed from a short-lived and unhealthy occupation to one long-lived and healthy. This will undoubtedly be brought about with the progress of invention and the advent of better economic conditions offering larger opportunities for labor and causing employers to compete for the best workmen by affording them better accommodations.

## SOCIAL SCIENCE IN THE PULPIT.

BY JOHN HABBERTON.

THE greatest individual influence in social science is undoubtedly that of preacher and pastor. He it is who most frequently arouses and informs the individual conscience, from which must come all sense of responsibility. It is the preacher, in many places the preacher only, who reminds the community that man should not live for himself alone, but that each is to a large extent his brother's keeper.

A great deal has been said and written in late years of the decay of the preacher's influence, but it is difficult to believe that the people responsible for these utterances have thought seriously on the subject. True, the preacher no longer stands before the community, as once he was believed to do, as the direct representative of the Almighty. His power to "bind and loose" the soul is no longer claimed or admitted, except by a single denomination, and even in that particular fold the power of the priest is not declared or believed in as generally as once it was. There are no longer legal penalties for non-attendance at church. Theology has changed, since the beginning of the Reformation, from one compact body to many differing opinions, even as to what constitute essentials, and the pew regards itself as free as the pulpit to make special deductions from passages of Scripture, and many doctrines are occasionally preached to unwilling ears. All this has recently been stated with much detail, by that devout and well-known preacher and Christian worker—Archdeacon Farrar.

On the other hand, there never was a time in the history of religion when the institutions of which preachers are the heads were so rapidly multiplied or so well supported as at present. The pocket is the pulse by which we can most accurately test the comparative degree of human interest and human selfishness, and the pocket, as a whole, is doing a great deal for the preacher. That it is not doing enough is only in keeping with the world's way in every other department of moral effort. When society does its full duty by church and preacher the millenium will not only be at hand—it will be here.

Is the preacher's influence really decreasing? No—emphatically no! There are individual preachers—many of them—who seem to believe their usefulness is waning, but the fault can frequently be traced to themselves. They bemoan irregular attendance at stated church services, and look longingly

backward at the old days when every one in the community, except those detained by sickness, appeared in church every Sunday. But they seem to forget that in those days mere church attendance, as distinguished from spiritual longing and devotional feeling, was regarded by many persons about as the heathen regards his fetich—as an act that in some way assured salvation, or was accounted unto them as righteousness. The size of a congregation is not always a test of the spiritual condition of the community; it is frequently a proof of the pastor's popularity. It does not always require eloquence in the pulpit to fill the pews, for some of the simplest homilists, some men whose sermons are mere adaptations of other men's ideas, have large congregations. The conscientious pastor is the hardest worked man in the world, and to demand from him each Sunday two elaborate and entirely original sermons is as senseless as it is cruel. The average sermon, if committed to writing, is as long as the average lecture or magazine essay, but no man in his senses would expect a lecturer or essayist to prepare two original efforts a week or even one, yet such writers are supposed to devote themselves exclusively to their work.

Outside of the pulpit, instead of in it, we must look for the preacher's most influential work. The Apostle Paul once used the expression, "the foolishness of preaching," by which he meant the seemingly unnecessary work of argument and announcement of principles and truths which ought to be self-evident to any honest or inquiring mind, but he never used the expression "foolishness" regarding the many social interests with which preachers of all denominations have had to do from that day to this.

Be the preacher weak in theology and halting of speech, he still remains, if a man of conscience and earnestness, a social influence for good that no observing unbeliever dares belittle and which no Christian can overestimate. In many communities he is the only well educated man—the only man who keeps abreast of the tide of modern intelligence and endeavor. He reads and studies more than any other member of the community; this is his duty and also in keeping with his nature and profession. He is the standard of the highest morality, and his pastoral relations with his people acquaint him with all the experiences, hopes, fears, and needs of humanity. The more active his pastoral work, the more is he impressed with the importance of every question which comes under the general designation of social science. He it is who sees first and most clearly how men depend upon heaven in matters in which they should be doing more for themselves. It was a preacher, not a physician, who said to a sick man, the air of whose house was poisoned by the foul gases emanating from a neglected drain, "You don't need to use more faith, but you do need to use some chloride of lime on that drain if you want to get well." It was a preacher, not a teacher of cooking, who told a woman who was complaining of heavy spiritual depression and a withholding of the Divine Spirit and at whose table he ate bread as heavy as clay, "My good woman, the Divine Spirit is as near you as ever; what you need is to improve your digestion by learning to make better bread." It was a preacher, not a school-teacher, who when consulted by a father about a bad son over whom he had expended great agonies of prayer but whom otherwise he left to his own devices, said, "My friend, your prayers won't do that boy any good unless you give him a great deal of your companionship. Make yourself actively his friend, taking an intelligent interest in all his affairs, and he won't ask for bad company."

If any one doubts the immense social influence of the preacher let him observe the ways of men who have any social reform in view. Be they hard-headed men of business, or even avowed infidels, they never attempt to put down intemperance or other crime in the community, to improve educational facilities or the public health, until they first strive to enlist the sympathies of the clergy. At one of the greatest meetings ever held in the interest of the poor of London, the venerable Cardinal Manning sat on the platform with some professed infidels, among them the notorious Bradlaugh. A public meeting for any but political purposes is almost unknown without preachers being, by special invitation, among its active participants and a great political convention does not feel comfortable unless the proceedings are opened with prayer by a minister.

Great and continuous individual efforts must occasionally be followed by corresponding periods of depression, so it follows that the preacher, who is generally the most active member of the community, and has besides a more serious sense of responsibility

than comes to men in general, must have times of depression and doubt as to his influence. The greatest personal influences in the world's history have seemed at times to be unable to combat this self-doubt. One of the most pathetic passages in the collected letters of George Washington is the expression of his doubt, after all he had done with sword, pen, tongue, and example for his beloved country, and had conducted the Revolution to a successful conclusion, that his principles and pleadings were being unheeded by his fellow countrymen. Yet not long afterward Washington was unanimously called to the leadership of our first Constitutional Convention, his influence prevailed against all theories that conflicted with his own, and immediately afterward he was placed in control of that Ship of State whose start and subsequent progress have been the wonder and admiration of the civilized world.

Much that the preacher does is of the nature of sowing seed. The well-known parable of the sower reminds us that the proper ground, as well as good seed, is needed to insure a satisfactory harvest. Further than this, botany teaches us that seed must yield according to its kind and time. Wheat may be expected in the fall from seed sown in the spring, but for the yield of the apple seed we must wait for years, and the century plant must seem "nothing but leaves" for a whole century. Some sown seeds that seem to be dead are merely dormant, awaiting the circumstance and condition that shall quicken them to life. The writer once saw springing from the soil thrown from a prairie well recently dug, plants never before seen in that part of the country by the oldest inhabitant. Evidently the seed had been in the ground a long time, but brought into the conditions necessary for its development it burst at once into life.

The influence of the preacher is equally well illustrated by the facts of photography. The slide of a camera is drawn; the plate is exposed to the object to be "taken," but after the slide is replaced that plate is as blank to the eye as it was before exposure—as blank as the faces of the lot of sinners who occupy the seats nearest the door of a village church. No magnifying glass, in any light, can discover on the film a single line or shadow; the plate may be laid away in the dark for a month, a year, or a thousand years, yet it still will seem blank and empty of any of the qualities desired. But give it the proper conditions—immerse it in the photographer's "developing" fluid, and the picture begins to appear, and in time becomes absolutely true to the impressions flashed upon it long before, almost in the twinkling of an eye. Human nature is a more complicated and mysterious receptive medium than the photographer's plate; its ways are almost as incomprehensible as "whence the wind cometh and whither it bloweth," and frequently it "develops" its impressions in the most unexpected times and circumstances. In a single "experience meeting" one man said he had been converted by the death of his child; another startled his hearers by saying that it was a drunken debauch that brought him into the fold; in both cases the real cause of conversion proved to be the retention, by the mind, of great truths heard long before, but never applied until death and remorse recalled them.

Less startling yet more notable influences may be found in some prominent lives. It is the fashion of some doubters to call attention to the virtues of men who are not classed among believers in all the truths uttered by preachers. In the days when creeds were so unyielding that Ralph Waldo Emerson could not in conscience remain in his pulpit, but descended therefrom and was classed afterward with the unbelievers, Emerson's blameless character and great influence for good were instanced as illustrations of what a man could be without active membership in the church or acceptance of all that preachers taught. But men who talked in this way neglected to perceive or say that Emerson was a descendant of nine generations of preachers, and that his high character was a direct result of the teachings implanted and practiced in the lives of this long line of ancestors. Scoffers call attention to the many social virtues and beneficent activities of that noted and aggressive unbeliever, "Bob" Ingersoll, but they forget, or do not know, that Ingersoll's father was a preacher, who, despite his devotion to the letter of an iron-bound creed, was a man of wide sympathies and intense moral earnestness, and that the son owes many of the good points of his character to inheritance from, and the principles of, his father.

The modern preacher has no good reason for despondency, nor is there any just ground

for the current talk about the wane of his influence. This influence never was so great as now, nor were his opportunities ever greater. He is no longer expected always to wear a solemn face, nor is he out of place at any innocent festivity. The first Christian preacher—the Founder of Christianity, made one of his earliest appearances at a wedding—not as officiating clergyman, but a guest; still more, he interested himself actively, even to the extent of working a miracle for the entertainment of the other guests. The modern preacher may wear garments like unto those of his fellow men; we meet him in the parlor, the counting room, and wherever else respectable men and women congregate. He is at liberty to interest himself in whatever merits the attention of his fellow beings, and his opinions have special weight because, from his calling, he is believed to think on all subjects from the standpoint of right and the general good.

The preacher should be "made much of," for there is no profession or influence that can take the place of his. The author, the editor, the legislator, the philanthropist, is each great in his specialty, but he cannot fill the place of another. Books are good, but, as Henry Ward Beecher once said, "Books at best are only *dried* men"; the preacher is a live man and a living influence. While he, in his special way, is cultivating society, society should, in its own interest, cultivate the preacher. Those who respect him should see to it that he lacks no facilities for information, work, and thought. He must not be compelled to depend wholly upon his own heart for sustenance and strength. As the German poet Uhland said,

"A millstone and the human heart are turning round and round;
If they have nothing else to grind they must themselves be ground."

The more a church or community depends upon its preacher, the more should it do to renew his strength and uphold his hands. His participation in all the affairs of life should be encouraged; he should be drawn from his study and his thoughts, where duty and inclination prompt him to remain, into active communication with men and women, besides those who send for him or go to him to draw upon the stores of his head and heart. The more men receive of him, the more is it to their interest and duty to give to him from themselves. To expect the grace of God to supply all the preacher's needs, when all other classes and conditions of men are depending upon their fellow beings for some necessary help and cheer, is hypocritical as well as inhuman.

Critics of the general body of clergy are quite likely to complain that preachers are "behind the times." This complaint seems to be based on the supposition that ministers study only theology, and that their knowledge and thought are restricted to the subjects upon which they preach. A more erroneous statement could not easily be made. Intimate personal acquaintances of the clergy know that a pastor's library never consists wholly of theological works; indeed, they know few pastors' libraries in which general literature of the better class does not exceed in quantity the books peculiar to the clerical profession. The statement was once made by a prominent bookseller, and never contradicted, that the literature of "advanced thought"—the works of Herbert Spencer, Buckle, Darwin, and other writers of corresponding prominence, were purchased more by clergymen than by any other class of students. Aside from the reader of "light" literature, the preacher is the publisher's best customer. Unlike many other men who accumulate libraries, the preacher buys no books merely to fill shelves and make a display. Whatever he purchases he reads, and no one can doubt that his training in reading is such that he gets from a book all that can be found between its covers. That he accepts all that authors tell him is not to be expected; no one would respect his judgment if he did, but he is at least quite as careful as other men to "prove all things" and to "hold fast to that which is good." Most of the reviews and the better class of magazines are in active demand by preachers. Individual members of the profession may be narrow—narrowness of mind is not monopolized by either of the educated classes, but as a rule the preacher "holds his own" in conversation on the topics of the day, no matter in how brilliant company he finds himself, and men who care least for his theology are quite as eager as the most orthodox to avail themselves of his store of information.

The preacher's best cause of apprehension as to the future should not be that men will believe less and live worse, but that his own burden will become too heavy for him to bear.

The rapidly increasing concentration of population in cities and large towns makes additional work for nearly half of the clergy in the land and lessens the probability of obtaining assistance from working laymen. The pastors in large towns and cities, who break down from overwork are not generally the feebler but the stronger members of the profession. The greater a pastor's working ability, the more willing his church is to let him do all the work. One of the finest athletes in the city of New York is a Doctor of Divinity who a few years ago raised a large parish from a period of decadence to a high degree of interest and spirituality. His physical strength and nervous energy were so pronounced that those who should have assisted him stood modestly aside to see him work; the result was entire physical breakdown and long cessation of work. Such occurrences should and can be prevented; if Christians are slow to do it for the good of the church, then society, in recognition of the preacher's services to the community at large, should set the church a practical and significant example.

## PEOPLE AND PLACES.

### SOME HINTS ON THE STUDY OF GEOGRAPHY.

BY DANIEL C. GILMAN, LL.D.

President of Johns Hopkins University.

ONE of the most fascinating of all studies is that of geography when it is rightly pursued; it is one of the most dreary when taught by Dr. Dryasdust. It should begin with the hills, the plains, the ponds, the streams, or the coast of one's own neighborhood and it should go on through life,—for there is literally no end to the interesting problems that the earth suggests. Such knowledge is the proper basis of natural history, for every lichen, every fern, every flower, every tree, and likewise every beast of the field, fowl of the air, and fish of the sea, is governed by its habitat. The lessons of civil and political history are also interlocked with those of geography. The development of races, states, nations; the movements of armies, merchants, colonists; even the actions of great men like Alexander, Hannibal, Napoleon, and the occurrence of great events, like the early spread of Christianity, the growth of Spanish power, the Protestant reformation, the spread of republican ideas, are to a considerable extent geographical phenomena. Just as the human body is the instrument which helps or hinders mental action,—so the earth excites, controls, and modifies all the activities of the human race.

Let us imagine what the history of mankind would have been if land and water had been distributed in ribbons or in blocks like the squares of a checkerboard or in any other regular mathematical figures. Or suppose a still more radical change. Let the mountains actually be brought low, and every valley be exalted, let the surface of the earth be one vast plain, as flat as the ocean when Neptune is asleep. If humanity had been planted on such monotonous territory, what would have been the incitement to discovery, travel, conquest, trade, migration? How simple would have been the laws, the treaties, the exchanges, the journeys, and even the occupations of mankind. What a difference between the poetry of a quadrilateral piece of "Flatland" and that of Palestine, Greece, Italy. We should have, under such altered circumstances, the literature of two dimensions in space.

Instead of such a painfully uninteresting abode, which would be like a stupendous prison in its limitations of human activity, man has his home on a planet, ever changing its relations to other planets, large enough to give full play to his curiosity, small enough to be circumvented. Even the loftiest peaks can be ascended and the lowest depths of the ocean can be sounded. Within this comprehensible area, there is infinite variety of climate, structure, soil, slope, outline, elevation. No mountains, islands, rivers, lakes, are duplicated. Each of the continents has its individual characteristics. Even those parts of the world which at first would seem to be of a kindred nature, like the three peninsulas which project from Europe into the Mediterranean, like the three great islands west of Italy, like the river-mouths and harbors and

islets on the coast of Maine, are found dissimilar. History may "repeat itself," but geography does not. Humanity sometimes produces twins; the earth never. An endless variety in unity excites the imagination, even of the most primitive people, and rewards the researches of great discoverers. The changes in that branch of the human species to which we belong, the Indo-European, may usually if not always be traced to the new abodes and environments which have succeeded to the original Aryan home, wherever that may have been.

The student of history who restricts his attention to the sequence of events, the rise of dynasties, the growth of institutions, the annals of a church, a city, or a family, will never understand the progress of mankind. There is no doctrine of modern physiology more completely established than this, that inheritance is modified by circumstances, and what is true of individuals, is true of the race. Ideas, tendencies, institutions are affected if they are not controlled by the conditions in which they are planted. Hence it is most important that the historian should be a geographer,—as was Grote, as is Freeman. It is also important that every teacher of history should be familiar with the physical structure of the land whose people he is studying; and that every teacher of geography should frequently ask what events have transpired in every region of the globe. The country and its people, the influence of position and structure upon the civilization of a land, the relations of geography and history,—these are topics of never failing interest, greatly neglected in schools and colleges.

A justifiable reason for this neglect is to be found in a difficulty that, in the nature of things, can never be surmounted completely. It is the difficulty of securing true representations of the surface of the earth, especially of its altitudes. Hills of very slight elevation, much more mountain ridges, are the controllers of national boundaries, barriers of religious progress, obstacles to exchange, limitations of human intercourse. "Over the hills," is "far away." Water-courses invite the interchange of relations; altitudes interfere. But it is very hard to indicate on a map the comparative heights of a country. If only black and white are employed in cartography, a height of several thousand feet appears no more distinct than the height of several hundred feet. If several tints are employed, the impression of stratification is given, as if each contour marked a sharp transition from one altitude to the next. If a relief or model is constructed, the elevations must be "forced," that is to say, exaggerated many times, or there is no effect. It sometimes seems as if a false presentation of facts gave a true impression, truer, that is, than literal exactness. This sounds like bad morality, if it be good cartography. Is it a paradox, or is it only a clumsy way of saying that "the letter killeth and the spirit maketh alive"?

Nevertheless the ingenuity of map-makers is fast overcoming these obvious difficulties, and from German and French publishers, to some extent also from English and American publishers, it is possible to procure wall-charts and atlases which do exhibit with great clearness the principal features of every continent and every European country. Still the ordinary illustrations of historical books are usually quite unsatisfactory.

Here, for example, are two admirable English publications, fresh from the bookstores, the translation of Xenophon's Anabasis by Dakyns, and the History of Sicily by Freeman. Both works come from the press of Macmillan, which is distinguished for the care and beauty of its typography. Both have several maps illustrative of the regions described and both relate to regions which are extremely diversified in surface. The maps indicate, indeed, in black on white the direction of mountain chains, but the mind must divine whether the altitudes are five hundred feet or ten thousand. Here, as in most books, cartography lags behind typography; the maps are inferior to the letter press in the delineation of physical characteristics. The words are better than the maps.

The History of Sicily, to which allusion has been made, is a fresh illustration of the influence exerted by natural conditions upon social progress. It is likewise one of the best. The dependence of Greek civilization upon its diversified coast line, its intricate alternation of hills and valleys, and its neighboring archipelago is a familiar lesson. So is the relation of the Land and the Book, of Palestine and the Scriptures. With the limitations of our own territory, the war made us practically familiar. But the story of Sicily, old as it is, has never until now been well told in English. Mr. Freeman has taken it up, and in two stout volumes has recounted the tale

from the primeval days of the Sikars and Sikels down to the time of the Athenian intervention.

And how does he begin? First, with a few bold touches, like the strokes of a diagram upon the blackboard, he indicates the position of the island,—"an island which has somewhat the character of a continent." "It is in some sort an appendage to the central peninsula of Southern Europe; but it is something more. . . . it is a breakwater between the eastern and western divisions of the Mediterranean." "It parts the waters that wash the coasts of Spain and Gaul from the waters that wash the coasts of Greece and Asia." "It is a bridge" uniting the European and the African continents, and parting the two great divisions of the Mediterranean into "two unconnected lakes." It differs in size from other islands, even from Cyprus, "whose fortunes it so largely reproduced." Sicily among islands is like Asia Minor among peninsulas. Its shape, so nearly triangular, and the nature of its coast strengthen "its quasi-continental character." Hence, its inhabitants are regarded as "men of the mainland." Its central position has given Sicily its special historical character. It is this which has caused it to be "*before all other lands*, the *weeping place of the nations*." It has been the battlefield of rival races and rival creeds. It lay open to settlement from every quarter,—and for this very reason, "a Sicilian nation there has never been." Its greatness was essentially a colonial greatness.

With phrases like these, the historian of the Norman Conquest outlines the characteristics of the land whose story he is to tell, and gives to his reader the opening theme which is to be expanded into an elaborate treatise like the introductory pages of a symphony. But as much as this, a skillful writer could have done with an ordinary map before him. Mr. Freeman is more thorough. He made repeated visits to Sicily until many of the places were "as familiar as his own home or his own university." The greater part of these volumes was written or revised, often both, on or near the spots of which he had to speak. Consequently, he proceeds to fill in with lights and shadows his first sketch, and in the course of about fifty pages, he describes with as much minuteness as is admissible in a literary, as distinguished from a scientific memoir, the exterior or the interior characteristics of the island. Here then we have a key to all the subsequent history. No one, henceforward, should review the varied incidents of Sicilian civilization without first becoming familiar with this admirable portrayal of the territory where such extraordinary movements and reverses have taken place.

Another new book illustrates the same point. Col. Theodore A. Dodge, a retired officer of the United States Army, in the continuance of his studies of the great captains of the world, has written a new life of Hannibal, the Carthaginian hero who came so near establishing Semitic ideas upon the continent of Europe. And how did this author prepare himself to write the memoir and to give a fresh presentation of a well-known career? No new manuscripts had been revealed, no important Carthaginian inscriptions had been turned up, no palimpsests had been deciphered, that could throw light upon the story. But it occurred to the American writer that no historian of Hannibal had studied his campaigns upon the ground. Here there was an open field for inquiry. So with Polybius and Livy in his hand, Colonel Dodge "followed Hannibal from Cartagena across the Pyrenees, to the Rhone and the Alps, crossing every pass in the latter range by which the Carthaginian army could possibly have made its way"; he also visited every section of Italy, and studied the ancient authorities on the ground. The result is a most interesting contribution to ancient history. Previous historians "borrowed their topography" from some earlier writer, equally limited in his facilities, or from very insufficient maps. To correct the errors which had been propagated by a bad method was the aim of Colonel Dodge. Thus geography was brought by this military historian into the service of biography. Numerous diagram maps inserted in his pages embody the results of prolonged investigations and shed much light upon the Punic Wars.

Yet even this admirable study would have been still more interesting if an attempt had been made to exhibit comparative elevations so that by a glance at the map some idea could be formed of the nature of the obstacles which were overcome in any part of the march. A few oragraphic maps like that of Central Europe in Stieler's atlas, or like Kieperts' map of Hellas, in graded tints,—maps that give an idea of comparative heights, say by contours of a thousand feet interval, would have been most serviceable.

Let us take another instance. The relations of geography and history are fully illustrated by biblical literature. The sacred narratives, of both the Old and New Testaments, are full of local color. From the Pentateuch to the Revelation, almost every book may be more or less illuminated by a study of its allusions to countries and places. The wanderings of Abraham, the captivity of Joseph, the exodus, the exploration and conquest of Canaan, the history of the kings, the Psalms, the prophecies, the Babylonian captivity, the Maccabean wars, the Roman ascendency, the flight into Egypt, the travels of St. Paul, the early spread of the Christian Church—these are all more or less geographical stories, poems, and predictions.

A knowledge of the countries in which these events and movements took place is essential to an understanding of the text. This obvious law of interpretation has long been recognized by teachers, so that it is common to find in Bibles, as on the walls of Sunday-school rooms, maps of the Holy Land. But most such maps are very poor. Many a child sees the map of Palestine every day, who could not for his life put his finger upon Jerusalem if a map of the world was to be put before him. He has no conception of the relation of Palestine to other countries; it stands apart, reserved, sacred, disconnected from other lands. Still more difficult is it to give to an ordinary reader a notion of the structure of Palestine and the adjacent territories,—though it was this peculiar structure of the country quite as much as its position that affected its history. The Land, as well as the Book, is unique. There is nothing like it. To be understood, it must be studied, and studied with the best helps that the publisher can furnish nowadays.

Fortunately, in recent days, the helps are excellent, varied, abundant, and accessible. From the days of Edward Robinson to those of the Palestine Exploration Society, a steady progress has been made in accurate observations and measurements. Every year enlarges the domain of accurate knowledge. Gradually the results of such investigations are made popular. Relief maps, models in plaster or in papier-maché, flat maps colored so as to look like reliefs, contour maps carefully engraved, are now within the reach of persons and schools whose means are moderate. Every incident of Bible history becomes more interesting when interpreted by these aids.

But, unfortunately, the demand for such information is not equal to the supply. The taste for map-studies is generally dormant, undeveloped, quickly satiated. It requires a definite exercise of the imagination to form, even with the aid of a good map, a mental picture of a country that the eye has never seen. The mind's eye does not spontaneously make an image of that which the bodily eye has not looked upon. It requires effort, and not only effort, but practice, and there are not many persons who will take the pains requisite for learning to read the language of maps. But the few that do this reap rich rewards.

Perhaps a hint as to how the taste for map-study may be developed will be acceptable to some of the readers of this magazine. Begin with a map of your own region, on which the heights as well as the horizontal dimensions are portrayed. At any rate, you can command such a map of the United States. Study it, measure it, master it, till with the eyes shut you can see the structure of this great territory. But in many parts of this country it is also easy to command good local topographical maps. The United States Geological Survey, aided by some of the state governments, supplemented sometimes by private enterprise, is gradually publishing accurate maps of limited areas. As the sheets are completed, they may be obtained by the public. The United States Coast Survey has published excellent maps of regions near the seaboard,—the island of Mount Desert, for example, the peninsula of San Francisco, the Bay of New York, and so on. Let a student take any such trustworthy map of a district that he knows; let him be sure that he understands the signs and symbols employed in its construction (for maps have their own diverse languages, like books and people); next let him compare the counterfeit presentment with the original, the picture with the reality; then let him make a scale of measurements, vertical and horizontal, of heights and distances with which he is familiar. He will thus become the possessor of what may be called a private measuring rod, a standard to which he can refer all other geographical data. He will hold a key by which he can unlock the topographical mysteries of unseen lands. The habit will grow by its exercise. The comparative method of study—one of the great contributions of modern times to the advancement of

knowledge—will come into play. Not only the great continental areas, as was stated at the beginning, but every historical land, will be found to have its individual characteristics, which have influenced, if they have not controlled, the events that have transpired within their limits. History and geography, like the right hand and the left, will work together. They will show us how physical barriers have been overcome by spiritual forces, and how spiritual forces have been now restrained and now developed by the laws of the material world. They will show us how far mankind has fulfilled the primitive command to replenish the earth and subdue it.

## PROGRESS OF THE COLORED PEOPLE IN WASHINGTON, D. C.

BY MARGARET W. NOBLE.

THE condition of the Washington negro twenty-six years ago, and his condition, varied as it is to-day, probably better illustrate the development of the colored race since the war than these features of any other city of the country.

Twenty-six years ago according to the municipal code of the national capital, no negro though free could own property in his own name; he could not call his own the hat he wore; he was prohibited even from living in the District unless under the sponsorship of a white man who promised accountability for his ward's deeds. He might see his house pillaged, witness violence done to his family, but was not admitted to testify to the fact. He dared not be out later than half past nine o'clock at night; should a sudden attack of illness in his family send him for a physician after that hour he was liable to arrest. He was prohibited by law from entering any occupation better than that of a coachman.

These are among the regulations found in a digest of Washington city ordinances applying to the free negro, at the time of emancipation. However, the city even then contained a church built with his money, and prosperous and intelligent sons, now middle-aged, attest the fact that the first struggle of the freedman was to educate his family.

Among the colored of Washington, the quarter-century just rolled by has accomplished for some an entire cycle of growth; others it has carried a part of the way; others it seems to have left where emancipation found them, unmanacled, but passive.

Washington contains to-day as many grades of colored people, depending upon intelligence and wealth, as of whites. I have visited colored people's homes whose walls were studded with art gems, whose halls resounded with music, and whose life was as full of graces and amenities as that of the refined Anglo-Saxon. I have been among alleys where homes are hives whose only function seemed to be to swarm. I have also been in homes where economy and prosperity go hand in hand; where only the most unswerving thrift can coax reluctant comfort. In the first I felt a holy rage at the prejudice which shuts off the white man's opportunities from a class, his peers in culture; in the second I could only question, "Can any good come out of Nazareth?" Among the third class of homes I have found the most substantial efforts being made for negro race development and am made to feel, "Give the negro a chance and he will solve his own problem."

Washington is supposed to be a Mecca for colored people; consequently the Washington negro is presumed to be a distinctive type. Neither supposition is wholly wrong and both are far from being wholly correct. A southern climate, equal patronage with whites in government service, and liberal educational facilities have attracted to Washington a portion of the most ambitious and progressive element of the race. However the heterogeneous character of the city offers as many discouragements as advantages to the negro.

Educationally there is no city in the country in which a negro has such opportunities as in Washington, where in addition to finely equipped public schools, normal schools, and the university courses of Howard, he has the use of the Congressional Library, besides object lessons in legislation and other governmental functions before him.

Socially there is no city where the color line is more strongly defined than in Wash-

ington. The result is that there is a portion of the city's social make-up who think, study, aspire, form clubs, and enjoy such privileges of culture as race prejudice cannot debar them from, but who are as effectually shut off and unheard of by the corresponding class of whites as if walled in from the world.

To understand what the colored man of Washington has accomplished since the war, one must understand the conditions under which he struggles. Ten years ago the first colored man who attempted to go into the real estate business, tried for several weeks in vain to rent an office. He was told that whites would boycott a building in which was a negro's office. He finally secured a room, after which the problem became to get custom. Presenting himself as an agent, doors were shut in his face. He engaged a white woman to inspect houses, acting himself as her driver, a trusted servant, whom she would call in to look at premises preparatory to buying. For a long time this shrewd real estate dealer, who is now in affluent circumstances, was obliged to conduct transactions thus through his white clerk. Small as the chance of success through that channel then seemed, a considerable number of negroes have since, by persistent effort, amassed modest fortunes in real estate.

Except the professions to which the free schools and almost free departments of Howard permit no hindrance, the negro is still excluded in Washington from any pursuit above the menial. Trades unions prohibit members from working on the same building with a negro. If a negro bricklayer or carpenter desires work he must labor for less than a white man to secure it, the actual price of negro skilled labor differing by one dollar a day from the same grade of white labor. Accumulation of real estate among the negroes themselves is beginning to open a channel for negro builders, contractors, carpenters, and masons, which would otherwise be despaired of.

It is estimated that the negroes of Washington spend $18,000 a day in stores. In spite of this, there is not a negro merchant in Washington. This is accounted for by one Afro-American who admits it to be an unfortunate trait of the negro to love to spend more than to gather. One cannot but wonder at this absence of enterprise when noticing in every collection of negro homes no matter how disreputable, a store and generally a saloon under white ownership, into which the black man's money goes every Saturday night two hours after he gets it.

A plan has recently been projected by a negro to form a stock company for the purpose of establishing a large emporium for the benefit of the colored people, first to keep the black man's earnings from inevitably sliding into the white man's pockets, and second to give employment to self-supporting colored girls who have a hard time to find other than chamber work to do. This scheme has been fostered by an incident recently occurring. A very light mulatto school-teacher went to the lunch room of a leading dry goods store but was refused attendance by the waiter, unless she consented to eat behind a screen. This she refused to do and referred to the proprietor, but received no better treatment, notwithstanding she showed him purchase checks amounting to $50 from her shopping.

The only occupations open to the Washington negro without let or hindrance are those of the barber, porter, coachman, or waiter.

In each of the professions there are a number of men distinguished by talents or acquirements, but as yet public opinion confines them strictly to celebrity among their own race. A physician who is recognized as an authority upon certain subjects recently applied for membership in the District Medical Association. Upon the eve of his election, a card was sent to members conveying a hint of the taint in his blood. The result was a blackball.

Unfortunate as are these conditions to those contending with them, it is a question whether at this stage of the negro's development they are not better for the race as a whole. The advanced of the race naturally seek association and competition with the whites. Barriers to the gratification of this desire force the best elements of the race back upon it, whose contact is a benefit to the more lowly. This should be some compensation to the progressive black.

Another feature affecting the progress of the colored of Washington is the question of home-getting. This is a sore subject to thousands of well-to-do Afro-Americans of the Capital who are debarred from buying property for residence in almost any desirable locality. Purchases of such homes are accomplished only through concealment of

color. A short time ago a mulatto so light as to be thought white, began acting as agent for moneyed negroes in the purchase of comfortable homes. The scheme was detected and soon his photograph was scattered throughout the white real estate offices of the city, and this means of buying white homes at white prices was cut off from those eager to pay for them. In no other endeavor is the Afro-American so hampered as in securing a good home. A short time ago a colored man, formerly United States Minister abroad, bought a handsome up-town residence. Although his means and taste led him to purchase the handsomest house in the block, shortly afterward the next number exhibited a placard "for sale." The presence of a colored family, no matter how genteel, in a "white block" brings an inevitable swarm of movers' teams before the other doors of the row. An additional obstacle to prosperity is the higher rent negroes are obliged to pay. Real estate agents have lists of "homes suitable for the colored," which the colored are obliged to take, paying a percentage of advance over the rent charged a white for the same home.

In spite of the difficulty of obtaining property negro holdings are very large. The president of the Colored Statistical Society is authority for the statement that they amount to $10,000,000. Individual wealth ranges from $5,000 to $200,000, there being one man worth the latter amount, another worth $150,000, and several rated at from $50,000 to $75,000. Deeds filed by negroes cover some of the most valuable tracts in the city, whole blocks owned by them being rented by white families from whom the ownership is concealed. A colored man pointed to me a row belonging to him whose rents he is obliged to collect through a white agent. The most palpable effect of this prejudice is to relegate the poor class to alleys, whence it is a very hard struggle upward; another, more compensating, is to foster home purchasing among those who would otherwise remain renters. Thousands of negroes own their homes; however when a negro purchases a good house the rapid emptying of houses about him soon changes the complexion of the neighborhood. Rents in alleys for the poor class whose earnings are about ten dollars a week are five or six dollars.

In short, the Washington negro is paid less for his work and charged more for his living than any white American or foreigner. The son-in-law of Frederick Douglass assured me he believed it required twice the ability in a negro requisite in a white man to make the same amount of money.

Hardly as his money is gained, the negro is lavish in its expenditure to a fault. The colored churches of Washington aggregate a value of over $1,000,000, several of them being unrivalled by any others in the city in appointments and beauty of architecture, and one at least in wealth. Over $100,000 are expended annually for their maintenance. In one of them Matthew Arnold said he found a service and sermon more to his taste than elsewhere in the city. In contrast to the one alluded to there are those which are still the constant scene of sudden descents of "power" with all the confusion with which that form of spiritual manifestation is usually accompanied.

Philanthropically there is much good to be said of the Washington negro. The record of the city charity society shows the smallest percentage of negro applicants. Paupers are almost unknown among them, moneyless as thousands of them are. This is because of the good work done by scores of colored mutual benefit associations, such as the "Galileans," "Samaritans," and secret societies. Besides caring for the needy these societies exert a restraining influence over their own members through their moral codes, stronger and of more value in preserving order among the humbler ones, than the police courts.

As late as 1870 colored schools were mainly supported by negroes. They are now part of the public school system, provided with the same courses of study, including manual training, sewing, cookery, and physical culture. Of the 18,000 colored children of school age about 13,000 are enrolled; the average duration of school days is only about 183 days. In the high school the majority of pupils are girls, in many cases maintained by brothers obliged to work to keep their sisters in school. A high school teacher says she has known some of her brightest pupils to work faithfully all the morning at school without having had a morsel of breakfast. Colored schools are separated from the white for the purpose of giving employment to two hundred and twenty-two colored teachers, of whom many are graduates of northern colleges.

The class of colored people in Washington who feel more bitterly perhaps than any

other the effects of utter ostracism in every endeavor toward culture, is the colored ladies, for the words "colored" and "lady" are not paradoxical in this city.

Whatever promising may be said of the black man in Washington, more can be said of his wife and sister. Hundreds of pianos scattered among negro homes here, bespeak one or more of the daughters engaged in pursuit of art. A number of young women are now abroad studying music or language.

There are as many social and literary clubs among cultured colored women proportionately as among white, and an occasional woman has risen up whose eloquent voice or forceful pen has given her a strong following among her own race; she is not heard of outside. One lady has lately published a volume of poems of touching sentiment, another is a logician of ability and one of the editors of *The Southland*, a magazine well worth perusal.

However, the outlook for self-supporting and ambitious colored women is not inspiring. A few months ago a young mulatto girl who had been taking art lessons in crayon and oil was declared by her teacher, a member of the Corcoran Free Art School, to be beyond her power to teach any longer. The Corcoran Art School being one of the best of the city, the teacher submitted specimens of her pupil's work to the criticism of the members. The sketches won for the young colored girl great praise, showing what the school was pleased to call such undoubted marks of genius; she received a unanimous vote of membership. Presenting herself, her color was discovered; she was refused admittance, and told that the class had no idea of such a disqualification as color when voting her a member.

A cultured woman in speaking to me of the occurrence said, "I should not object to a very high standard of intelligence and worth being necessary to render us eligible to the same privileges as the whites enjoy. That would give us a goal to work for; when, however, we study, strive, and aspire to high pursuits, and the race possessing the key to their enjoyment says, 'You cannot come in, you are too dark-complexioned,' I feel as if it required a great deal more than white Christianity to keep us from despair."

Nevertheless, colored women have not despaired; the first Chautauqua Circle in Washington was formed by young colored women, and the first Chautauqua diploma granted there was taken by one of them.

The only occupations other than menial open to young colored women are dressmaking and teaching. The editor of a colored man's weekly newspaper here, told me he intended this summer to employ young colored women to learn typesetting with the object of opening another avenue of honest work to young girls, whose lives are so often wrecked upon the rock of necessity.

"Another distinction which this boasted center of social equality has made against all persons who have a shade of color in their blood," said the wife of a wealthy Afro-American, "is made by hotels and restaurants. There is not a genteel *café* down town where I can go to get so much as a cup of coffee when shopping; not a place in the city where we can go out on a hot evening to get a plate of ice cream. My husband must drive out three miles from his office for his lunch or go hungry from breakfast till evening."

One class of facts is recited against the colored people much to their discredit, in general opinion. In a colored population which is one third of the whole of Washington, the crimes committed are twice those committed by the whites. In 1888, nineteen whites were sent to jail to one hundred and twenty-one blacks; thirty-four whites to the penitentiary to sixty-three blacks. Four colored men in a thousand are arrested for disorderly conduct to one white. While the records of the Freedmen's Hospital show that for four years only one fifth of the cases of alcoholism are colored, this is not due to their greater sobriety, but to difference of nervous organism, the black man being less sensitive than the white. These facts, however, should be considered with others. Of the crimes for which colored people are arrested the vast majority are disorderly conduct and petty larceny, arrests being entirely confined to the low classes. Crimes such as embezzlement, of which so many genteel whites are guilty, are unknown among colored of the same degree, among whom appearance is a much surer guarantee of character than among whites.

Also, while colored arrests heavily predominate in Washington, the entire ratio of crime to the population is much less than in some states where there are no negroes. This same fact is true of other southern states. In South Carolina negro crimes are five times

as many as white. The percentage of crimes to the population at the same time is not far from half that of California where there are no negroes.

Another fact to be considered with this feature is the greater liability of the negro to arrest. I have seen two little boys, a negro and a white, fighting with what I thought equal animation. The officer whose duty called him to interfere, collared the black gamin and marched him off, while the white one eeled away. In making arrests no quarter is shown the negro. Nor are his predominant crimes, disorderly conduct and petty larceny, to be wondered at when one remembers the slow process by which traits inherited from slavery are eliminated, a work naturally requiring generations to accomplish.

The Washington negro does not know how to care for his body properly. The deaths for 1889 were 2,439, only 275 less than those of the whites. Negroes are consequently charged a higher premium by insurance companies than is charged a white for a policy. The greater death rate in midwinter and midsummer shows that the lower classes of negroes have little knowledge of health, and probably encounter summer epidemics without any preparation. A study of the colored death rate for the past fourteen years shows that mortality among the colored decreases as education and wealth increase. With this attempt to show the true condition of the Washington negro in some of its main features, it will be seen that where his surroundings are propitious, he has developed to the full measure of a white man; where they are unpropitious he is far from hopeless, and steadily moving toward a better plane.

"What the black man needs is property," said one of them who has acquired three genteel looking blocks of it. "When we own houses and land and can *employ white men*, they will respect us."

"Education is my solution!" said a cultured colored high school teacher. "Emancipation of the mind is a much slower work than emancipation of the body. The surest hope of our race lies in its inherent longing for education. When our sons and daughters have what their mothers are denying themselves even necessaries to give them, we will come without dispute into the Canaan the white man now inherits."

Ex-Senator Bruce adds this seed of prophesy for his people:

> "The race that is slow to mature
> May also the longest endure."

## THE ROMANTIC AND CLASSICAL IN ENGLISH LITERATURE.

BY PROF. W. D. MCCLINTOCK, M. A.
Of the University of Chicago.

IN brief and general terms, this paper will discuss the two essential tendencies in art as they show themselves in English literature. Its purpose is to give students such principles of interpretation as will enable them to understand the movements, the rise and fall, the growths and changes in our literature. These two essential tendencies we call romantic and classical, or liberal and conservative, and we shall find them in action and reaction, creating and destroying, throughout the history of English artistic performance.

It will give reason and foundation to our work to see that these two tendencies in art are expressions of a dualism in human nature, making two kinds of people, two parties in government, two phases of society, habits of expression, views of God, and general ideas of the world. Remembering that the words are flowing and literary, not fixed and mathematical, this dualism may be understood by putting into contrast the following expressions: law and liberty; conservative and liberal; fashion and unconventionality; correctness and looseness; Cavalier and Puritan; realism and idealism; Greek and Christian; artificiality and naturalness; a small ideal perfectly accomplished and a great ideal incapable of perfect attainment.

Roughly speaking these are opposing tendencies in character and activity. They are in constant conflict, tending to supplant each other. Each movement, after its creative

phase, goes naturally toward excess and a redress of balance becomes necessary. This fact makes that alternation of phases that secures the life of society and human achievement.

These two varieties of general human feeling show themselves in individuals, in the running likes and dislikes of society, and in the larger movements of nations and ages. They are especially apparent in those times of advancing civilization in which man is creative, when he is embodying his best motives and strongest experiences in art forms. Of course, being manifestations of life and personality, they are never found in man or art in any hard and absolute form, but are flowing tendencies, infinitely complex, and modified by conditions and exceptions as in everything else in the variety of actual human life.

For example, a man may be romantic in some things and conservative in others. This is true of Chaucer, Milton, Wordsworth, and Tennyson, and very commonly in people about us. Again, one tendency may predominate in a man or age, while the other is present to condition, modify, give color or complexity to the general state. Or, one may be romantic and liberal in youth and conservative in age. This is easily observed in ordinary men, and we think it natural and reasonable. Generally the predominance of feeling and work in a man, nation, or age is one or the other, and this gives us the right to name and classify them, to watch eagerly for the coming and going of the tendency, and to look in literature for expressions of these noticeable facts in man's experience.

These two tendencies, then, make our movements and schools of literature. The principle of development and life in it is that a romantic and liberal movement does its creative work and then tends to excess and abuse and begets a reaction toward law and correctness; this classical and conservative spirit, after its good work is done, tends toward an abuse in formality and deadness, and begets a reaction toward life, nature, freedom, and the creation of new forms of art.

It can be seen readily that the perfect impulse for individual life and for art would be the rightly proportioned union of these two tendencies, the acceptance of the good principle in each and the avoidance of the natural excess and evil of each. We should then have a liberty wisely regulated, an ordered activity, an "energy nobly controlled"; we should attain the happiness Wordsworth sees when

> "Love is an unerring light
> And joy its own security";

we should have impulse and natural life, serving with delight the laws of morality and art, and we should realize the Greek conception of perfection in which grace, proportion, justness, and moderation are added to substance and strength of material. Such a union is ideally possible, but, because of imperfections and lack of balance in human nature and because of the difficulties of good work, it is never completely attained.

The work of the student is to learn and appreciate these two principles, not for the condemnation of either, but for the understanding of both. Each of us is by nature romantic or classical. This makes a "personal equation," and tempts us to condemn what we do not naturally prefer. Study and criticism give us the two tendencies, make us aware of the excellencies and defects of each, and the critical ideal is to understand fully and give credit to work which we may not like, to emphasize the positive and excellent in all art, and to be careful in condemning. Not fault-finding, but understanding and admiration are the aims of sympathetic and creative criticism.

## I.

We are then, first, to state the impulses, methods, and successes of the romantic and liberal tendency in our literature, and to allow for some of the natural excesses and evils it has exhibited. These phases are thrown into groups, not mutually exclusive, but easily grasped and distinguished.

1. There is everywhere in romantic movements a general feeling of self-conscious life, of freedom, of expansion, of change and growth. The romantic artist accepts as his first law the facts and impulses of his own nature; he feels inclined to give them free and happy play and to neglect the motives that come from outside himself.

Again, there is a lively sense of what is new, untried, and future. There is present such a belief in the inner life and impulses as makes a willingness to trust change, and an assurance of an endless and successful future for humanity. Founding itself on the laws of progress, the romantic temper seeks change

as a means of growth and larger life, and is thus delighted with new experiences.

Further, we mark a disposition among romantic artists to seek for new subjects for work and to insist on freedom in the treatment of them. They are impatient of ruts, of conventional, bookish subjects, of second-hand experiences, and of old-fashioned ways of doing work.

A special characteristic of this temper is strong feeling, an emphasis on impulse and passion. As a result, romantic art is warm in its sympathies, free in expression, and has all its streams flush with tides of rich, unsuspecting emotion. This makes all the work of the school spontaneous and without evident labor. The phrase, "singing for the love of singing," is a critical one, expressing this tone of spontaneity, warmth, and wealth of emotion.

The beginning and presence of a creative romantic movement is always shown by the love, study, and interpretation of physical nature and by appeals for natural character and actions. Nature starts the romantic workman first from her side, he loves her unnumbered aspects and delicate secrets, he interprets safely her subtle, hidden meanings, he finds rest and health on her bosom, and she, in turn, freshens, purifies, and makes honest his feelings and labor.

Another characteristic of the school in our literature is the interest shown in the writer's own individuality and experiences. Its inspiration may be stated adequately in the simple words of Sidney—

"Look into thine heart and write."

Thus romanticism is eminently subjective and personal. Its worker is an impressionist who tells us with enthusiasm what impressions nature and life make upon his sensitive soul. These processes of thought and feeling, the details of personal, private experience of the "dedicated spirit" form the themes of much English romantic verse.

A part of the same tendency seen in our literature is the love of man as man. To this artist, all life is important and interesting that is not made by artificiality and custom. He is human in respecting and studying everything natural and purely human. So far as his work is teaching and appeal, it would give to all men every human right and privilege. The liberal movement is always democratic, opposed to all classing of men and the placing of barriers between them.

In its apprehension of moral and religious themes, romantic art feels adequately the personal, loving aspect of God's character and work, and it views religion only as spiritual experience. Its morals are personal, positive, and enthusiastic. It has an intuitive consciousness of God and tends to be evangelical, passionate, and unrestrained in its faith and hope.

All this makes the fact that the greater characteristics of all romantic art are life, energy, movement, warmth, and strength. It embodies the expansions, new ideals, and all the attempts and aspirations for "more life and fuller" which mark certain men, certain stages of experience, and certain ages of the world.

2. The most superficial knowledge of human nature will show that these tendencies easily run to excess and abuse. Their very freedom and strength invite such evils, and we see here the world-old drift of liberty toward intemperance and formlessness. A few specifications will make this clear.

The emphasis laid upon the inner and individual life tends to deny the claims of restraint and propriety and to ignore social facts and laws. Shelley's point of view, for example, is never that of man's relationships; as a result, the only motives he presents us are those of one's own desire, and these are to him all of law and duty.

Again, the romantic writer tends to morbidness and excessive introspection. His feeling becomes passion, his passion, intemperance and mental dissipation. There is thus often a total lack of health, self-control, and common sense in his work.

The interest of romanticism in the new, rare, and exceptional has its evil in the building up of an unreal and often impossible picture of life and feeling. It tempts the reader to believe that some kind of life other than the normal one would be possible or preferable. It tends to violate all probability and proportion in human affairs and to set up, as desirable for all men, ideals purely personal to the writer.

The tendency to be interested in all things naturally human, shows its weakness in recognizing, explaining, and presenting much that is evil, thereby excusing it. Its very sympathy with the sinner often blinds it to the duty of scorning sin, and seems to make its pages at least unmoral, which in all good

thinking is only a subtle form of the immoral.

Finally, we must notice that its interpretation of religion tends to unintelligible mysticism and unreality, spiritual life in it becomes as indistinct as a world of mist. At the same time the refusal to accept any outside foundations and tests makes it liable to excessive scepticism and the barrenness of a purely personal interpretation of the universe.

The romantic spirit then has its good and its evil side. It is the center of every expanding, lively, emotional man and movement. But it has in it the liability to intemperance and all the evils that follow after freedom.

II.

In contrast with this and complementary of it, is the classical and conservative spirit in life and literature. A statement of some of the ways in which, as a creative impulse, it manifests itself will make clear its universal importance.

1. The classical mind accepts and conserves whatever rightly is, or is present. It sees and emphasizes the good and the beauty in the existing state of things; it magnifies the attainment of humanity and does not desire change; it preserves institutions and forms because of the traditions and feelings associated with them. The typical classical poet puts the sentiment in plain words in his "Whatever is, is right."

This is attended by an acceptance of the principles and practices derived from the past, and by a great respect and even love for the past of families, nations, and institutions. The artist finds material in what is heroic and beautiful in the men and women, the wars and governments, the thought and systems of older times.

Springing out of this is the belief in the laws of art, derived from the practice of the past. These laws make standards, principles, and tests for present work, and the conservative artist labors to make his product conform to the spirit and manner of the world's great workers before him.

It is this sense of the laws of art, of standards derived from actual and successful practice, that gives the classical writer his strong bent toward correctness, conforming to principle and law.

This feeling for correctness shows itself first in regard to thought and subject matter. It gives the artist an enthusiasm for fact and truth, for proportion, for justness, and for moderation. He has an eagerness to bend all his judgments and feelings to what is actually true and to avoid all shiftings and self-delusions as to matters of fact. The feeling shows itself again, in correctness as to all matters of form. To the classical poet "the form, the form alone is eloquent." Therefore he is a student of language, of rhythms and meters, and of all the harmonies and delicacies of speech by which writers indicate the beauty they cannot express simply. He is self-controlled and moderate in speech and gives to the reader everywhere the feeling of discipline arising from his subordination of every impulse to the demands of correctness and perfection of form. We cannot mention writers of more commanding art in form than Milton, Pope, Addison, and Tennyson.

The conservative mind tends to avoid the study or expression of over-strong feeling and of individual tastes and opinions merely. It is that appreciation of society, of mankind as a whole, that approves feeling rather than passion and trusts for safety to public rather than private opinion. It compels the individual to consult good taste and subordinate his private feelings to the feelings of others.

All this makes the work of conservative minds emphasize the orderly, the widely received, the general and normal in society, public life, and religion. The classical writer will be—in this line—a realist, engaged in studying the common, general, and probable in human nature. Especially does he respect the world's great institutions and compel the individual to derive his life from them and give his life's service to them. Motives from trade, the family, and the state are to him supreme over all private feelings. Rebellion, self-assertion, disrespect for authority, and irreverence are therefore sin.

In religion and morals, this temper understands and portrays the ideas of law, uniformity, and good sense. To it, God is a lawgiver. His government is one of laws and duties, and religious life is obedience and submission to God and conscience.

2. But this tendency, too, has its easy drift toward excess and abuse. The general emphasis on law and form runs the mind toward legalism and formalism, and thence into downright death. The sense of the past is abused into respect for the past merely because it is past, into making us imagine that

it would be desirable to return to an older condition of things. Merely because states of things are in existence may make the conservative spirit desire to keep them so, and to refuse to change, grow, or re-adjust.

The close study of form tends toward an unproductive formalism, toward form for form's sake and not as a means to an end. The creeds, systems, and institutions are allowed to become lifeless and to bind the soul. Even polish and harmony strive to take the place of impulse, vigor, and new life.

The avoidance of strong feeling and suspicion of its truth and value, tempt the mind to deny all feeling, to school it out of life, and to cultivate only social and public emotions.

Thus the classical spirit, in its uncreative aspects, denies faith in the name of sight, schools down hope and aspiration and new attempts to the level of easy attainment, sees "far but not farther," and ends by neglect of the remoter truth.

III.

Now the history of English literature shows these two phases of mind in conflict, in action and reaction, or in succession. Their movements in reference to each other, therefore, form an essential part of the philosophy of English literary history. According as either idea predominates we have a school, movement, or period. A statement of this average tendency, its connections and reasons in the general life of the people, together with an estimate of the natural reactions and counter-currents of it, is the first task of a philosophical criticism of any age in literature.

1. It is noticeable that in the first stages of English literature these attitudes of mind and work are hard to separate; but as civilization and art progress they rapidly part and get into polarity, thus illustrating the common observation that things and people grow more pronounced, clear-cut, and vivid, while perfection lies not in uniformity but in the union of various elements. In English literature it will be especially easy and profitable to trace these ideas as they appear after the middle of the sixteenth century.

2. From 1550 to 1650 we had a strongly romantic age. It was full of life and living, of vigor, invention, change, and new forms of art. It was marked, too, by excess, license, and many other evils. Gradually its great emotions and material fell from strong to weak hands, passing into conceits, intemperance, and formlessness. This change can be marked in the work from Shakspere to Jonson and from Jonson to the "metaphysical" poets of the seventeenth century.

3. The century from 1630 to 1730 was a strongly classical age. There was, first, a reaction from the excesses of the later Elizabethans. It was a part of the world's movement of recovery from the weakness and decay of chivalry and the Renaissance. It showed itself in a feeling for law, good sense, and plain dealing. Reasonable living and expression emphasized social customs and the laws of art. In writing it produced a strong feeling for the laws of art, for correctness of thought, and for perfection of form. It can thus be seen why it was an age of prose rather than of poetry.

But by a natural progress it drifted toward convention, formality, artificiality. It became cold, and eventually even despised in all good feeling; it came to hate change, activity, and impulse and to exclude them from poetry. Finally, about 1725–40, it reached utter inanition and death. These changes may be traced in Herrick, Dryden, Pope, Addison, and the "mob of gentlemen" who wrote in Queen Anne's time.

4. The years of 1750–1830 constitute another great romantic age. Nature again asserts itself; human personality and man's inner life are studied and carefully treated in literature, and the whole is perceived and stated with strong feeling under the color of a "high romance." The French and American Revolutions were attendant phenomena. Social and intellectual expansion brought a host of evils of sceptical and iconoclastic feelings, and literature presents the excesses to be seen in the works of Byron, Shelley, and Keats.

5. It would be interesting to ask if the two tendencies have ever been united in any artist, or if they can be. It is worth noting that Chaucer, Shakspere, and Tennyson have this in common: They are liberal and romantic as far as the individual soul is concerned, they are classical and conservative as to man's relations in society. Is this the final truth?

6. At least, it is clear that these movements are more than matters of style. They are habits and tendencies of thought, of views of men and life, and they are universal and permanent in human nature. It requires both to make the whole truth, and it takes each to correct and save the other.

# THE FRENCH NAVAL MANEUVERS OF 1891.

BY AN OFFICER IN THE FRENCH NAVY.

Translated for "The Chautauquan" from the "Revue Des Deux Mondes."

COMBAT, the supreme sanction of experience, is lacking to the new fleets of warfare.

Lissa, the great naval battle fought in 1866 in which the Austrians conquered the Italians, still remains the only important battle in which heavy ironclads entered the line of battle. Since then naval material has been entirely transformed and renewed; the rules of tactics adopted by war ships formerly are no longer applicable to vessels of the line armed with rapidly firing cannon, with torpedoes, and with the *éperon*, or under-water spur, or prow, which alone has marked an evolution in the methods of naval warfare.

Finally, the speed which vessels have now acquired has singularly modified the conditions of warfare; the squadrons of the second line which formerly armed at leisure after the opening of hostilities, must henceforth be ready for action with the briefest delay possible, in order to replace or reinforce the boats of the first line which are kept in condition to meet the enemy on the very day of the declaration of war. In this way the system of mobilization of naval reserves is made analogous to that of the army and necessitates a minute care in keeping the ships in perfect running order which the exigencies of the budget would not allow.

The different types of constructions which constitute the actual fleets are the product of theoretic conceptions which have often been pushed to the extreme; sometimes enormous masses of barbed steel armed with a small number of monstrous cannon, have been in favor; again, on the contrary, everything has been sacrificed to speed and to easily managed artillery. The torpedo is a machine which still engages earnest attention and inquiry. As to the *éperon* of ironclad rams, it is considered as the part *par excellence*, while it is not yet certain how to construct such vessels so that the part which shall give the force to the spur shall not itself be as badly injured by the reflex blow as the vessel which it is to strike.

The result of all this is that the most powerful navies are composed of very dissimilar ships, upon the merits of which there is yet great diversity of opinion.

In order to determine as to superiority among these different war ships there is no way more logical than to place them in conditions as nearly as possible like those of actual engagement, and to make them execute there the operations which such conditions demand.

The French marine executed its first great naval maneuvers in 1886 under the direction of Admiral Aube. He undertook to demonstrate the important part which torpedo boats were capable of taking in naval operations, and to establish them as the most efficient agents in this cause. Since that time France and the great maritime powers following Aube's example have fitted out every summer a certain number of vessels which they have added to the permanent squadrons with a view to studying the problems of warfare upon the high seas. These experiments, moreover, have brought into active service for two or three weeks of each year the vessels of the second line held in reserve in the arsenals and also have brought their officers and crews into the evolutions of the squadrons. This all constitutes an excellent exercise for the *personnel* as well as trial for the material and machinery of the fleet.

In these two points lie, perhaps, the principal good gained thus far by these maneuvers. But the general experience and knowledge gained by them is also considerable. However, in that which concerns the actual conducting of hostilities, there is this drawback: it is certain that the exercises can present only a very uncertain representation of reality.

The experiments of the present year have been marked by the employment of a great naval force; more than one hundred boats, among them forty ironclads and cruisers, were in active operation on the two seas which bathe the French coast.

It is perhaps necessary before going further to explain in a few words how the reserve forces of the marine are provided. The re-

cruits come as is known from two very different sources,—maritime inscription and voluntary engagement.

Maritime inscription puts at the disposition of the navy, from their eighteenth to their fiftieth year of age, all men residing along the seacoast. Fishermen for generations back, the inscribed men enter upon their duties already familiar with the dangers of the sea.

In return for their services these marines have the free monopoly of the coast navigation, of the fisheries, and to a certain extent of the ownership of the products of the sea. At the end of twenty-five years they draw a pension. In times of peace they are held for duty for a period of seven years, after which they pass into the reserve corps and can be called upon for work only by a decree of mobilization.

The multiplicity of machinery with which it is necessary to furnish war vessels makes a demand for specialists to operate it. Some of these callings are easily learned by any one, such as that of the top-man, the gunner, the helmsman; others, such as that of the mechanician and the *torpilleur* demand a certain instruction which cannot always be obtained among the population of the coasts. In order to insure the recruiting of these specialists the navy admits of the voluntary enlistment for a period of from five to nine years, of young men of the interior who prefer the navy to the army, attracted by the advantages offered in the practice of these specialties for the sake of which they enlist. These volunteer marines who leave the service at the end of their period of engagement complete the ten years which they owe to the active army in the reserve corps of the fleet and are held to respond to the call for the twenty-eight days of the naval maneuvers. At the end of the ten years they cease to be a part of the marine service and are ranked with the territorial army.

The two classes of reserves who were called upon on the 22d of June last for their period of twenty-eight days' practice, formed a total of about 3,700 men. Those who belonged to the marine arrondissements of Cherburg and Brest were embarked in a certain number of reserve ships which were fitted up for the occasion. The reserves of Lorient, of Rochefort, and Toulon were directed to the last-named port in order to fill out the effective force of the squadron of the Mediterranean and to be joint actors in the fleet.

The fleet is composed of three divisions, of three ironclads each, and a variable number of great cruisers, of torpedo-cruisers, despatch-cruisers, and sea-going torpedo boats. For economical reasons the first two divisions only are maintained upon a footing of complete war effective; the third division and the great cruisers have a reduced equipage, lower by one hundred men than the force required by the effective regulations. The squadron counts at most one division of reserves containing three ironclads and three cruisers which have only two-thirds of their full equipage.

On June 23, at 11 o'clock a. m., the fleet of the Mediterranean had received its reserves and set sail upon an order received from Paris. It took its route as if going in search of the enemy, leaving the *Cécille* with a division of torpedo boats to keep watch along the coast while the reserve division embarked its forces. The latter was all ready the next day and set out on a cruising expedition between Toulon and Marseilles; at the same time the ironclads and the cruisers to act on the defensive took their station along the seashore.

On the evening of the 24th the squadron anchored at Marseilles, having detached the third division for observation before Cette.

The first part of the exercise of mobilization was terminated. Twenty-four hours after the decree for the convocation of the reserves, the squadron of the first line had set out to sea, and forty-eight hours after, the French coasts were covered by twelve ironclads and the lighter defense boats.

On the morning of the 25th the fleet returned to Salins d' Hyères, having been rallied by the reserve division. It was in this anchorage that the mobilized ships rejoined successively the standard of Vice-Admiral Duperré, who found himself on June 28 at the head of a fleet of sixty ships, the most imposing array of naval forces which had been collected in France since the Crimean War.

Until the 4th of July the naval army of the Mediterranean was engaged in all the exercises necessary for the instruction of the reserves. Constantly alert, day and night, frequently getting under sail during the firing of cannon and the throwing of torpedoes, in a word going through all the operations which a squadron can execute, such was the daily program in the roadstead of Salins d' Hyères.

The days of the 4th and 5th were devoted

to taking on fresh supplies of water and coal and a resting time for the troops. On the 6th the forces were divided into two squadrons, A and B. Squadron A, placed under the command of Admiral Dorlodot des Essarts, was composed of seventeen vessels as follows:

Ironclads—*Hoche*, *Devastation*, *Formidable*, *Admiral-Baudin*, *Redoutable*.

Cruisers—*Cecille*, *Lapérouse*, *Lalande*, *Vautour*, *Condor*, *Dragonne*, *Bombe*.

Torpedo boats—*Andacieux*, *No. 126*, *Capitaine-Cuny*, *Doudarte-de-Lagrée*, *No. 127*.

Squadron B, commanded by Admiral Puech, was composed of twenty-four vessels:

Ironclads—*Courbet*, *Trident*, *Indomptable*, *Terrible*, *Caïman*, *Vauban*, *Duguesclin*, *Bayard*.

Cruisers—*Tage*, *Sfax*, *Dupetit-Thouars*, *Forbin*, *Faucon*, *Dague*, *Cauleverine*.

Torpedo boats—*Balny*, *Ouragan*, *Challier*, *No. 68*, *No. 151*, *Agile*, *Capitaine-Mehl*, *Deroulède*.

On the evening of the 6th the two fleets separated in order to execute a specified program of maneuvers, of which the following account is given:

Squadron A coming back from Gibraltar took its route so as to pass between the Balearic Islands and Spain; its object being to operate against the coasts of France or of Corsica. Squadron B, which was to cruise so as to cover the seacoast, was notified by telegraph that squadron A had doubled the Cape of Gata. Squadron B proceeded to meet the former in order to bar its passage between Majorca and Barcelona. A had the advantage as far as speed is concerned; B as regards number and military power.

If the vessels of squadron A succeeded in gaining the coasts of France or Corsica, it was required that they should remain before the points they should attack at least six hours and in superior numbers to the land and sea forces which should be opposed to them, in order that these points should be considered as reduced. For this purpose a numerical co-efficient of military power was given to the following ports: Toulon, Marseilles, Villefranche, Nice, Ajaccio, Port-Vendres, Cette, Antibes, Bastia. The other ports were not counted as to be defended. The co-efficient of the terrestrial defense of a port was to be considered as added to the co-efficients of the vessels coming to its defense, and against this sum must be counted the co-efficients of the assailing ships to establish the superiority or inferiority of the defense. The hostilities were to be considered at an end at midnight between July 10 and 11.

It is impossible to enter upon a detailed account of the movements of the fleet; but for those readers who do not shrink from opening a map of the Mediterranean and initiating themselves into the movements of the two fleets the following succinct resumé of the operations of the two squadrons is presented.

Squadron B established its cruising place the evening of the 8th of July after this manner: the heavy ironclads in line of file running between the lighthouses of Formentor on the coast of Majorca and of Llobregat on the coast of Spain, stopping, however, thirty miles from the coasts on either side; in the front and rear of this line were the 3rd and 4th divisions composed of lighter boats, the 3rd division in the southeast having the vessels *Faucon* and *Dague*, and the 4th division in the northwest comprising the *Dupetit-Thouars*, *Balny*, with torpedo boat *No. 151*; the 1st light division containing the *Tage* and *Forbin* crossing upon a line parallel with that of the squadron and stretching from the coast of Majorca twenty-five miles into the offing; the 2d division holding the *Sfax* and *Coulevrine* also crossing on a line parallel to the squadron and stretching from the coast of Spain twenty-five miles into the offing.

The vessels of squadron B held their stations well in spite of the fact that the night was dark and stormy, circumstances very unfavorable for their mission.

Squadron A advanced in line of file, passing round the western part of Majorca and at 11 o'clock in the evening doubled Cape Dragonera in order to run along the northern coast of Majorca. The 1st division (cruisers *Cécille*, *Lalande*, and *Dragonne*) had been previously sent ahead to light the entrance to the passage of the Balearic Islands and to find out whether squadron B had any boats on the lookout.

At 2 o'clock while the *Doudart-de-Lagrée* and two other torpedo boats were burning Bengal lights in order to show that they were working hard and thus obliged squadron A to lessen its speed, the *Forbin* and *Tage* sighted squadron A. The *Tage* left the *Forbin* to watch and went to warn Admiral Puech at 4 o'clock in the morning.

Squadron B which was at the southeast extremity of the crossing line immediately

shaped its course toward the north so as to cut off squadron A, should it direct its course toward the coast of Provence.

The breeze was fresh from the northeast and the sea stiff without being heavy. The torpedo boats of both squadrons fell behind the cruisers.

At 4 o'clock squadron A doubled the cape northeast of Majorca and advanced toward Minorca. It was rallied by its 1st division which with the other light divisions had taken its station upon the flanks of the ironclad in order to offer the least chance of being observed by squadron B. The latter had been warned by the *Forbin* that squadron A was advancing to the north, after which it had been lost to sight.

While the *Dragonne* carried to the 2d division of squadron B the order to rally all the forces, the *Tage* set out in advance to discover the movements of squadron A. Having advanced twelve miles toward the north of Minorca the *Tage* rejoined the *Trident* at 8:45 as the latter was signaling that it had seen nothing and thought squadron A had not passed north along the coasts of Minorca since 2 o'clock.

Before changing his route Admiral Puech sent back the *Tage* to search the east and at 3:50 o'clock in the afternoon the *Tage* signaled to the *Trident* that squadron A was seen twenty-six miles away to the southeast of the latter. The *Tage* which had seen squadron A at a distance of sixteen miles had itself been seen by the latter, and Admiral Dorlodot des Essarts then decided to proceed toward Ajaccio, on the west coast of Corsica. He could thus turn to advantage the superior speed of his fleet, being sure he could gain the coast without encountering squadron B.

The latter had besides left behind the vessels *Sfax*, *Coulevrine*, and the *Dague*, which loss had not been perceived in the darkness. The *Tage* also had lost considerable of its speed in running, the *Forbin* and *Faucon* had both some trouble with their engines; so that it was impossible for the squadron to move with enough rapidity to attempt a surprise on the enemy. In these conditions Admiral Puech, presuming that squadron A meditated an attack on Ajaccio decided to continue the route north until daybreak. At 3:15 on the morning of the 10th the *Tage* which was still leading, sighted the cruisers then the ironclads of squadron A. The latter had opened fire upon the batteries of Ajaccio at 4:50 o'clock in the morning, leaving the *Cécille* and the *Lalande* on guard outside the bay. At 5:30 the *Cécille* signaled the approach of squadron B and at 5:50 squadron A sailed to the north followed by B which had captured the *Laperouse*, left in the rear during the night. Squadron B which had remarked the absence of the *Condor* and some torpedo boats from squadron A sent the *Courbet* and the *Forbin* to search the coasts and at 3 o'clock in the afternoon sent out its torpedo boats to pursue squadron A.

Admiral Dordolot des Essarts not having now any time to operate against the coasts of Provence contented himself with making false routes during the evening in order to avoid being taken by surprise by the torpedo boats of B. At midnight the operations closed.

As is plainly seen the conditions of the defense were most unfavorable. The bad weather and the darkness added much to the difficulties which Admiral Puech had to encounter. He had, however, in spite of all, discovered the passing of squadron A, and had kept his squadron in close connection with his adversary. The greatest thanks for this were due to the *Tage* as long as that vessel had been able to keep up a speed of eighteen knots an hour.

The whole undertaking was a striking confirmation of the importance of the rôle which cruisers may play in all naval warfare.

While the fleet of the Mediterranean was accomplishing this program, armed vessels in the seaports on the north of France were also attempting other maneuvers which it is impossible for us to follow, but from which, in connection with the maneuvers in the Mediterranean, the following lessons were deduced:

The necessity of better methods of lighting; the urgency of immediately constituting a fleet of cruisers; the positive condemnation of little cruisers; the almost exclusive limitation of the action of torpedo boats to coast defenses; the uncertainty of the efficaciousness of the automatic submarine torpedoes and the necessity of making decisive experiments regarding the electric mines necessary to fire them; the maintenance in a state of equipment as complete as possible of the boats of the second line and the forming of divisions of homogeneous reserves; and the ability to increase at need the speed of the great war vessels.


BY ANDREW TEN BROOK.

(*Concluded.*)

THIRTEEN years after the death of Siegfried an embassy arrives from Etzel (Attila, King of the Huns) to demand Kriemhild's hand in marriage. He is a pagan, she a Christian, which has caused him as it now does her, to hesitate; but she sees in the offer the rising of a star of hope that God is about to place it in her power to avenge herself on her husband's murderers. Hagen has misgivings; but the royal brothers advise acceptance and she goes with the embassy.

At the end of another period of thirteen years the men of the Burgundian court at Worms are invited to visit the court of Etzel at Gran, in Hungary. Hagen's diplomatic eye discerns a plot, but he fears the imputation of cowardice and concurs in the acceptance of the invitation. The action from this point occupies but about twenty-five days, all of them days of adventure, the last two, of tragedy. The Burgundian court takes sixty tried heroes, a thousand knights, and nine thousand squires. They cross the Rhine in boats at Worms. In twelve days they come upon the Danube. The swollen stream would have forbidden the passage of a company of less enterprise; but Hagen goes in quest of means of crossing. He finds the clothes of two nymphs who are bathing in the stream. These he holds in pawn to force from the owners the needed information. They tell him that the ferryman is morose and will not serve them for any pay which they will be likely to offer, but will come if Hagen will call across the stream, giving himself the name of Amelreich. The nymphs receive back their clothes and then volunteer the prediction that of this vast Burgundian train only the chaplain will ever again see the Rhine.

The crabbed ferryman comes at the call, but finding that it is not his noble friend Amelreich who awaits his services, is in a rage. He wields a heavy oar against Hagen, who rises from the swoon which it causes, severs the churl's head from his trunk, casts the parts into the water, and is left himself to propel and guide the huge craft over the swollen stream. He breaks a strong oak oar, is carried out of his course, but succeeds in transporting his party's effects to the other side. The grand cavalcade, their baggage being thus transported, swim their horses over.

Hagen affects contempt of the nymphs' prediction, but his haughty soul, surcharged with superstition, attempts to reverse the destiny announced and to make the chaplain the only man lost instead of the only one who shall return to the banks of the Rhine. He provokes a quarrel with him and then throws him overboard, but he swims ashore and returns to Worms on foot. Thus Hagen's plan for the defeat of the prediction becomes a link in the chain of its fulfilment.

The report of the ferryman's death has spread. The cavalcade is now in Bavaria. The Margrave Gelfrat gathers his chevaliers, seven hundred in number, and pursues the invaders. It is night; afraid to encamp, the Burgundians continue their march by moonlight, but are overtaken. They are finally obliged to halt; they see the gleam of the pursuers' burnished armor in the ambiguous light; a battle ensues, costing each party nearly a hundred men; the pursuers return, and the Nibelungers reach Passau, on the borders of Austria and Bavaria. It is the seat of a Christian bishop, who receives them kindly.

The next stage is the most agreeable of the expedition, fit contrast with the tragedy that is to follow in a little more than a week. They pass at once into the territory of the Margrave Rüdiger of Bechlaren, one of the embassadors whom Etzel had sent to Worms to seek the hand of Kriemhild. Notified of its approach, he meets and escorts the expedition. The ladies of his courtly household have been instructed how to receive their guests. The wife and daughter are to kiss the six men of highest rank. The following stanza contains the margrave's counsel to his wife:

"My best beloved and sweet Gotlind," said Rüdiger with glee,
"Receive in your most courteous way these Kings of Burgundie,
When they and their brave men arrive, on passing to our court.
Also greet Günther's liegeman bold, Sir Hagen, in like sort.

"With them comes eke of highest rank—the noble Dankewart,
And Volcher, bravest of the brave, well skilled in minstrel art,
Those six you greet with kindly kiss:—so must our daughter dear!
In all your conduct towards these guests, let loyalty appear."—*Legend XV., 852–853.*

The following lines indicate the good margravine's and her daughter's execution of the behest:—

Good Gotelind, in courtly way, the Rhenish kings did kiss,
So did Dietlinda, her fair child: Hagen stood by, I wis:
The margrave bade her kiss that chief—her eyes his visage scanned;
So dreadful seemed that knight to her—she would have shunned command.—*Legend XV., 865.*

There is refreshing simplicity in the portrayal of the details of this hospitable entertainment of a cavalcade of a thousand knights and their nine thousand squires, who expressed apprehension that they might eat their host out of house and home; but he bids them feel no concern on that score, should they choose to remain fourteen days. They accordingly extend to a week a stay which they had designed should be only for a night. During these festive days occurred the betrothment of Eiselher, one of the three Burgundian kings, with Margrave Rüdiger's daughter. The magnificent hospitality of the host is pictured somewhat in detail. Ten thousand horses are turned to pasture. Their riders sleep in the open air, while their royal and noble heads are lodged in the palace. The guests, doubtless the higher personages only, on leaving receive presents from host and hostess. Rüdiger himself accompanies them with his chivalry to Gran, Etzel's capital, and there dies, as the sequel shows, reluctantly fighting against his late guests.

On arriving at Gran the Burgundians find there as a guest Dietrich of Bern (Theodoric of Verona) with an attendance of five hundred knights. He has the kindness to warn Hagen of his danger and the latter has the impudence to refuse all signs of respect to Kriemhild, even to rising in her presence. She has planned for his assassination in the first night; but Dietrich's warning has placed him on his guard. The next day, in the great dining hall, the pent-up fires of Hagen's wrath burst into a flame and he strikes off the head of his host's little boy, and the heir of his throne. In the meantime the body of attendants of the Burgundian expedition, shrewdly placed by Kriemhild's order at some distance that they might not be called in to defeat her purpose, have knowledge enough of the matter at issue to become involved in a conflict with the Huns, of the horrors of which I add nothing, except that it was waged until the Burgundians were extinct and as many of the other side had fallen. The struggle in the great hall, a space capable of entertaining some thousands of guests at banquets, continues for two days and nights, with now and then a parley, until none of the expedition from the Rhine were left except King Günther and his liegeman, Hagen of Tronyie, and of the other guests none but Dietrich of Bern, and his old servant, Hildebrand. These latter had taken no part, but had striven, as

had some others, to restore amity. They now come in to save Günther and Hagen and reconcile Kriemhild to them. Dietrich proposes that these men both surrender to him on the assurance that he will placate Queen Kriemhild. They scorn the offer; but are both exhausted with long fighting and Dietrich first disables and then captures and delivers them into the hands of the queen, who promises to save Hagen's life, if he will but tell her where he has hidden her treasure. This he refuses on the ground that he had sworn never to reveal the secret so long as one of his three lords lives. Two of these having already been slain, only Günther remains; he is the prisoner of Kriemhild, his own sister, and she hastens to relieve Hagen of his vow by having her brother dispatched, and still the knight refuses to disclose the secret. The sword with which he had done his execution was the one he had taken from Siegfried when he slew him at the fountain. Kriemhild draws this from its scabbard, and, raising it with both hands, severs the helpless knight's head from his body. This is carrying vengeance to such an extreme that Dietrich's old peace-making knight, who till this time has retained some sympathy for the injured queen, can no longer endure her vengeful spirit and raising his weapon adds her to the thirty thousand victims of the festival in Etzel's palace.

Thus were the mighty of the earth by hand of death laid low!
The people all bemoaned aloud—and much of grief did know.
Thus in keen suffering end was made of Etzel's festival:
As joy and woe will ever be the heritage of all!
—*Legend XX., 1436.*

The word *picturesque* stands for the highest art in narrative writing. It indicates chiefly that which may be *pictured* to the eye, and there is scarcely a passage in the whole range of the Homeric poems or in the Lay of the Nibelungers, which cannot be so represented. In the Royal palace at Munich there are two series of wall-paintings, one of which sets before the eyes the chief scenes of the Nibelungen poem, the other those of the Odyssey. The former is by Schnorr, the latter was designed by Schwanthaler and executed by Hittensperger. The Nibelungen series occupies four rooms, each about thirty-six feet square. They have no other purpose than to show these pictures and are without an article of furniture. The visitors there find themselves in no society but that of each other and the figures painted on the walls, setting forth a

Death Struggle between the Burgundians and the Huns.

people whose costumes and habits belong to a distant age.

The first apartment contains the chief figures of the entire series, either single or grouped in some one of their relations. Especially well portrayed are the paintings of Günther and Brunhild. Günther is grasping the wrist of his bride by way of caress, with a marked expression of mortification at her utter want of sympathy; while her face is averted, her brow knit, her lip curled, the muscles of her Amazon arm distended and the tendons stretched as in resistance, her whole expression being that of one stung to the quick at the thought of a union formed otherwise than by the conquests of a mutual love. In the other group stand Siegfried and Kriemhild side by side, she leaning her head on his shoulder, every muscle relaxed, as if she was just where she chose to be, while he stands erect, his countenance luminous with the proud consciousness of having achieved a triumph more to his mind than all his mighty deeds in arms. The mind of the observer is agreeably affected by seeing the falcon of Kriemhild's dream perched upon her shoulder in the picture.

The second room shows the leading events of Siegfried's life, but takes its name and the prevailing form of its adornings from the crowning event, and is called the Marriage Hall. The chief events portrayed in the next apartment are the chase, the death of Siegfried; the weapon of Hagen piercing his back as he stoops to drink at the fountain; the body lying in state and the blood spirting anew from the wound as Günther and Hagen enter the room where the body lies. This is called the Hall of Betrayal. In the fourth room is depicted the slaughter at the palace of Etzel, a part of the palace in flames. This is called the Hall of Vengeance. At the time of my acquaintance with these works some guide books mentioned a fifth room called Hall of the Lament. This belonged to the plan, but had not at that time been painted. Herr von Schnorr had so injured his sight by devotion to his work that he had to await its recovery before he could complete the execution. The pictures of this room, if they have been executed, are founded upon an appendix to the poem known as the Lament. It treats of the burial of the slain and the sending home of their weapons and effects, these services being performed under the direction of Dietrich of Bern. This part is about one-third the length of the main poem. Its import may be conceived.

The Odyssey series is contained in four halls much larger than those of the Nibelungen frescoes. The figures appear light, airy, and agile, nimbly and gracefully moving, or as gracefully at rest, and make the visitor fancy himself in such society as he has learned to deem that of the old Greeks. They are in relation to the Gothic forms of the other series, as we naturally conceive the Greek to be to the Goth, or anything Grecian to its like of Gothic make or use.

This sketch should not close without an inquiry into the character and purpose of the final compiler of the poem. No author's name has been transmitted, as in case of the Homeric poems, and invention has not supplied the lack. But the epoch of the compilation and the character of the compiler may be known. I accept without debate the year 1210 as for my purpose near enough the date of the writing. This falls within the time of the minnesingers and the work is not foreign to the tenor and spirit of the productions of their best minds. We cannot affirm that one of these men, much less which one, produced the work. But it will be admissible to assume a name and then inquire how the character of the work and that of the person agree. The two greatest masters seem to have been Hartmann von Aue and Walther von der Vogelweide. These men both lived where the poem was compiled. I name the latter, though without even intimating that he is to be regarded as the author.

The names of more than one hundred and fifty minnesingers have been handed down. These men wandered from court to court of the imperial and princely houses and sang their compositions, generally with instrumental accompaniment. Some of the works, of which the Lay of the Nibelungers is an example, were epics and were recited rather than sung to music. These bards, or minstrels, as we call them, prevailed at the same time in other lands of western Christendom. In the "Lay of the Last Minstrel," Sir Walter Scott has indicated their dying out in Scotland. In the south of France they were called troubadours and between them and the minnesingers of Germany there were intercourse and mutual inspiration.

Some of these minstrels were of noble, some even of kingly rank. Richard I. of England belonged to them, which led to his

being found in the Austrian prison, where he had been immured on the way of his return from his crusading expedition. A fellow crusader, who had formerly sung with him, went through the land where he was supposed to be confined, singing under the prison walls until that which he sang from without was answered from within by its antiphonal part in the voice of Richard, and he was ransomed. The minnesingers sang of love—the German word *minne* means love,—of chivalrous and heroic deeds, of natural scenery, of domestic, social, and political relations, of religion, and often of all these, as they are naturally mingled in the scenes of human life. They were men of a free spirit. Most of the minnesingers took the side of the emperors, as against the popes, and this spirit was breathed not only when politics, but when religious themes were touched upon. As throwing light upon this trait of the minstrel life, it is not unworthy of note that Languedoc, the scene of the troubadour minstrelsy, was the land of the Albigenses, for the extinction of whose free religious spirit Innocent III. called into life his crusading forces and thus gave rise to the Inquisition.

Gunther and Brunhild.

Now our Walther was of the spirit indicated above; he had poetic gifts equal to the production of the poem, and his name has been mentioned in the search for its authorship, but there is no ground upon which to base any claim. We only know that his free spirit, his views of social, political, and courtly life were such that he might have compiled the work, and that it was a product of his age. That is all.

The author's purpose in bringing together the material of this story cannot be a matter of doubt, though I do not know that any writer has ever indicated it. It has in late years been proved that the siege and destruction of Ilium were actual occurrences, however great the amount of fiction with which the Iliad may have been adorned. The purpose of the compilation was doubtless to give pleasure to those to whom it should be recited or read, and employment as minstrels to the authors, as also to incite to the admiration and emulation of deeds of heroism. Noble as this purpose may be when held in due subordination, it is not the highest, and a higher aim is clearly traceable in the German epic. To be sure of this we need only to bear in mind that the slaughter at Attila's palace never occurred, and that the poet, who, throughout his work evinces true benevolence as well as uprightness of mind, did not invent that scene of horrors as one likely to please. There is naught either in history, tradition, or poetic creation which shows an execution of vengeance so extreme. It was meant simply to teach the lesson that vengeance pursued until no wrong remains unredressed, must end in the extinction of the parties. In other words, it is designed to teach the greatest of Christian lessons—that the exercise of mercy shows a more exalted and beautiful mind than the exaction or execution of justice.

Nor does the poet less clearly teach that the spirit of unbridled vengeance, when it relates to hoarded treasures, issues in sinking them beyond recovery, though they be as great as the one fabled in this poem. This spirit caused the loss of the Nibelungen hoard to all concerned; and yet there was no intention originally to go to any such extent. Kriemhild had planned only the death of Hagen. The purpose in regard to the treasure never contemplated its loss. The lesson of this unknown minnesinger goes to teach that *unlimited vengeance naturally ends in the loss of the persons and property involved.*

The poem is Gothic, and a reference to the

introduction of Christianity among the Goths may be of interest in illustrating the view of it suggested above. I will not go further back than when this people were on the north bank of the Lower Danube, in the fourth century of our era. There one of their number, Ulphilas by name, who had obtained a knowledge of the Christian system, imparted it to his people and, about Anno Domini 370, gave them the Scriptures in their own language. In order to do this, he had to invent an alphabet and reduce the Gothic tongue to writing. Ulphilas became the bishop of this barbarian people. He was, too, the first who created a language of literature in order to make it the vehicle of Christianity. And yet he did not give his people quite all these books, for they were already too fond of the martial life and he feared that the recitals of the historic books of the Old Testament would further inflame the war spirit among them. He did not give them the history of the wars of the Israelitish kings.

It would too much extend this article if I should trace, even in outline, the influence of Bishop Ulphilas' work through to the days of the compilation of the Nibelungen poem. It would be, however, like tracing a fine golden thread through a web of coarse material and rude workmanship. The thread is, nevertheless, there. If one but note the art which has guided the poet's fancy to save first the chaplain of the expedition, then Dietrich of Bern, old Hildebrand, and King Etzel himself, the four who alone may be called non-combatants, it will be apparent that the writer's purpose was to teach that the logical end of vengeance is the extinction of the contestants. It is the lesson of Christianity's Author, "They that take the sword shall perish with the sword." But besides emphasizing the blessing pronounced upon the peacemaker, it adds what is often exemplified in war, that the peace-loving spirit when forced into conflict may exhibit a greater courage and prowess than is found in the warrior. When the mediation of Dietrich and Hildebrand was rejected, they first vanquished the surviving victors and then delivered them into a peaceful captivity, and when the queen's vengeance had outraged reason they added her to the slain, and then in deepest sadness saw the last rites performed over the bodies of the dead. And there is something touching in the conduct attributed to King Etzel. He is represented as having been a pagan still at the time of his marriage. Of the queen's purpose in regard to Hagen he knew nothing. On the arrival of the guests he went as a Christian with the procession to worship at the monastery. He remained chiefly a mute and awe-stricken observer of the terrible scenes of his palace and was one of the three survivors. The whole poem is an intimation of what Christianity should be as against what it was tending to become.

The great lesson of Christianity is peace, and its first three centuries illustrated its peaceful teachings. It had no war power to beget and to foster a martial spirit, but its passive endurance of torment in behalf of its principles was beyond all precedent; its armed aggression and resistance were zero. Its attainment of power, however, brought a change; the pagan war-spirit passed into the Christian Church, where it has ever since been propagated against the mild, but persevering protest of the true Christian heart. We are glad to be able to trace this protest so clearly in the work here considered. Whether it be the production of Walther von der Vogelweide or some contemporary, it is in the temper of those men who, throughout the empire, sang of love, religion, and arms, not without pronouncing many a benediction upon the peaceful virtues.

Mrs. Elaine Goodale Eastman.

Mrs. Olive Thorne Miller.

Miss Frances E. Willard.

Countess Annie de Montaigu.

## AN ENCOURAGING PHASE OF SOCIAL LIFE.

BY ANNE H. WHARTON.

IT has become a favorite custom, of late, for a hostess to entertain her friends by inviting them to listen to a paper or a poem or a talk in her drawing room, after which the guests are expected to form themselves into an impromptu debating society. The paper or poem may be original or trite, interesting or dull; the point is that a company of men and women are gathered together to listen to something of a literary or philanthropic or artistic nature, and to discuss the subject treated, instead of being invited simply to discuss an elaborate dinner or supper.

Upon some such plan as this was the Radical Club of Boston conducted, which held its meetings in the days of anti-slavery agitation, and was illuminated by the conversation of such men as Ralph Waldo Emerson, William Ellery Channing, James Freeman Clarke, Wendell Phillips, and the poets Whittier and Holmes, and graced by the presence of such women as Mrs. Julia Ward Howe, Mrs. John T. Sargent, Mrs. Lucretia Mott, and Miss Mary Grew, of whom Mr. Whittier once playfully wrote,

> "The world were safe if but a few
> Could grow in grace as Mary Grew!"

In this pioneer club prevailed the same sort of mental gymnastics, adapted to the drawing room, that have become the fashion in our day. Many subjects of general interest, besides the absorbing question of slavery, were discussed, such as evolution, metempsychosis, heredity, and, indeed, any topic that chanced at that time to interest thoughtful persons. Here men and women talked on a perfect equality, in which the Radical Club resembled the French *salon* of the past and shadowed forth what, for the lack of a better name, we call the American *salon* of to-day.

There must have been, at different times in the world's history, silent, morose, or misunderstood scholars, who shut themselves within their shells on the approach of strangers, like certain bivalves; why else all the proverbial sayings about the quietness and dullness of the bookworm? Yet we do not find the scientist and the bookworm dull and uncommunicative in our day, and, on looking back to the last century, we learn that it was the scholar in England, and in France also, who was expected to entertain the company. Men and women gathered about Dr. Johnson, listening to his odd, original expressions with delight; Hannah More was the life of every company that she entered; and over in France, poets and dramatists brought their productions to the *salon*, feeling that if they ran the gauntlet of criticism of the men and women gathered there, they were sure of a warm reception from readers at large.

Was there not more than a grain of common sense in this method of literary criticism? Authors do not write only for scholars and critics; but for the great living, moving, loving and hating throng of humanity that fills our streets and shops and counting houses and homes. Hence it seems eminently fitting that novelists and artists should meet and converse with the men and women whom they are representing on their pages or canvases, and that scientists and metaphysicians do well to realize that there is something to get as well as to give when their thought is brought in contact with that of the social world around them. It seems, indeed, as if the common sense of to-day had borrowed something from that of the seventeenth and eighteenth centuries in its endeavor to tempt the scholar from his haunts, and induce him to mingle in general society. With what success this effort has been attended may be gathered from the fact that few social circles are now considered complete without the scholar, and that he is met here, there, and everywhere, until one sometimes falls to wondering when he finds time to accomplish all his study and writing.

Such free and delightful intercourse between men and women of society and men and women of letters, as seems destined to bless our age, is due to various causes, perhaps in a large degree to a more general diffusion of knowledge by means of libraries, newspapers, and periodicals. As a result of this generous culture has come a need and desire among those who have passed the butterfly period of existence for something more rational in social life than great dinners, balls, and receptions, that represent large expendi-

ture and afford little real pleasure or satisfaction ; hence the numerous societies and clubs in our cities and towns, where people meet to read papers and discuss art, literature, science, and kindred subjects. They have been of immense service, not only in elevating the tone of thought and adding to the range of interests in the lives of many men and women, but also in bringing together the best elements of the community.

In some of our Eastern cities, geographical lines exert a powerful influence upon social intercourse. East and West and North and South do not always meet together in bonds of fraternal affection. So strong indeed are these lines in some places, that a Hindoo might readily be confused, mistaking them for the rigid caste distinctions of his own country. In such cities, where the South objects to be on visiting terms with the North, and the West End with the East End, there are doubtless many scattered men and women of genius, artists, writers, scholars, and musicians, who know not each other's faces, although they gaze upon one another's pictures in the annual exhibitions, read one another's books, and perhaps play one another's symphonies. It has become, of late, the gracious task of musical, artistic, and literary societies and clubs for general discussion, to bring together these dispersed rays of light, and focus them in brilliant centers.

Numerous women's clubs there are, all over the land, and good and helpful are these in their own way ; the world needed them and is the better for their existence. There are also men's clubs in plenty, for the usefulness of *all* of which we are not prepared to vouch. But the ideal club, to our thinking, is the one which is composed of both men and women, where man's thought meets woman's thought and the most brilliant flashes of light are struck off in the fervid heat of discussion between the two. This seems to be the club of the future.

Chautauqua circles in different parts of the country, have, for years, been doing a great educational work and bringing fresh interests into many isolated lives, and lately University Extension has come to play its part in promoting knowledge by giving a fresh impetus to its pursuit among the various classes of persons within its radius. Yet neither of these factors, important as they both are, is quite complete without those other local circles, by whatever name we may call them, in which the intellectual life touches the social and practical life of the community, where men and women meet because they are interested in some branch of knowledge, and where they talk because they have some thought to express which throws light upon or provokes a discussion of the particular subject under consideration.

If a great city has need thus to conserve its intellectual forces, and to gather them into common centers, it is perhaps even more important in small towns, that those among their inhabitants who know much or who desire to know, who have something to say or who wish to learn, should have offered them both the stimulus and the opportunity afforded by such intellectual and social assemblies, with which we are all familiar, but for which our language seems to provide no comprehensive and suitable equivalent.

## WOMEN'S CLUBS IN LONDON.

BY ELIZABETH ROBINS PENNELL.

I AM not sure that all the clubs for women already established in London would seem social factors of value. Certainly in some cases pounds, shillings, and pence, rather than an applicant's relations to her servants or her domestic virtues, are the chief qualifications for membership. But these clubs have their own significance, showing how very much the interests of women have broadened of late years, how successfully she has outgrown her old social limitations.

There are many which have long since been running on a sound business basis, many which are still in the embryo stage. They vary from the club which in every way realizes the ordinary masculine idea of what a club ought to be, to the institution having for main object the advancement of women. Socially the most important is the Albemarle, in Albemarle Street, Piccadilly. With a large house of its own in the most fashionable quarter of London, it follows as a matter of

course that it cannot be cheap. The subscription has recently been raised to ten guineas ($52.50) a year. It is in every way the well-appointed club which exists to greatest perfection in London, but practically it does not come within my subject, since, though it is usually included among the women's clubs, it is one for men and women both. In some of the more radical clubs, in the National Liberal for example, there has been some talk of admitting women members and the question of the advantage of mixed membership is extremely interesting but not appropriate here.

The Alexandra, in Grosvenor Street just out of Bond Street, is really a better example of a purely social club run by women. Its object as explained in its circular is "to meet a want felt by a large number of ladies of a place where they can have luncheon or afternoon tea, etc., meet their friends or interview servants, and to afford those who require it the advantage of a permanent London address, where letters may always find them." In other words it is to give women very much the same conveniences and comforts which men have long since found in their clubs. It has its drawing, dining, and reading rooms, and also eight bedrooms for the use of members. It is open all day long, but it closes at the very sober, proper hour of ten, unless members are dining, when an hour's grace is allowed and they can remain until eleven. There is nothing specially to be noted in the rules, unless perhaps the very feminine provision that infants in arms can be admitted only into the waiting room, and that no member shall bring more than two children into the club, and then only for a short time and on condition that they remain perfectly quiet! That would be funny reading in the rules and regulations of a man's club! The social standing of the club is explained by the fact that no one is eligible for membership who has been, or would probably be, precluded from her Majesty's Drawing Rooms. Of course the clause "or would probably be," allows some little latitude in the matter. The views of the committee and the Lord Chancellor might not always agree. But the desire is to make the club select socially, an end partially secured by charging an entrance fee of five guineas and a yearly subscription of the same amount. That the Alexandra really did supply a want is proved by the fact that though it was established only seven years ago, it already counts eight hundred and forty-two members.

Still more select in another way is the University Club, which makes the college replace the drawing-room test of the Alexandra. Graduates of any university; registered medical practitioners of the United Kingdom; students or lecturers who have been in residence for at least three terms at Girton or Newnham Colleges, Cambridge, or Somerville or Lady Margaret Halls, Oxford; undergraduates of any university who have passed the examination next after matriculation; and students who have passed the first professional examination of any medical corporation are all eligible for election; but no other women can join the club save those who, because of their work in the cause of education and to the number of twenty-five, are invited to do so by the club. As there are still more graduates at court than at college the membership is not so large as at the Alexandra; it has but two hundred and thirty members though it was started only a year later. And since, as a rule, students have less money at their disposal than society women, the terms are much less,—one guinea entrance fee, and one guinea annual subscription. Naturally the club premises are more modest; it occupies the two top floors in a Bond Street house; but small as the reading and dining rooms are, I can imagine nothing friendlier or more comfortable. They seemed to me so very attractive on a pleasant afternoon visit I paid them that I was almost sorry to hear that the increased prosperity of the club was inducing the committee to consider the question of moving into larger quarters.

The great number of women in a town like London who would especially enjoy the privileges and advantages of club life are unfortunately working women of small means who because of financial, even if not social or educational disqualifications, could not pretend to belong to the Albemarle, the Alexandra, or the University. But in the New Somerville they have a club which, in the literal and not the hackneyed meaning of the term, exactly meets their needs. Hence the annual fee is but ten shillings, two dollars and fifty cents, the annual subscription but the same amount, and this for the greater convenience of members can be paid quarterly. The club rooms, however, are in a very central position on Oxford Street just below Oxford Circus and they are well supplied with

magazines, papers, and books, for, thanks to the generosity of friends of the institution, there is a very fair library of standard works. There is no club kitchen, but tea and coffee, eggs and cold meat can be had from that now familiar feature of London, an aërated bread shop, downstairs, in which the prices are very reasonable, and everything sold good of its kind. But the club is not merely social in its aims. Every Tuesday evening discussions and lectures on the leading questions of the day are held, and men as distinguished as Professor Rhys Davids and Professor Karl Pearson have read papers on these occasions ; subjects as varied as "George Sand" and the "Management of Children" have been discussed. There are also monthly entertainments of a more wholly friendly or social kind. Appreciation of all these advantages is shown by a membership of over seven hundred.

Again, there are many women who cannot afford the high subscriptions of the Alexandra and the Albemarle, and yet who would like a better appointed club than the Somerville. For them it is proposed to start what is to be called the Pioneer Club. One of the women most interested in the scheme has kindly written me some particulars about it. The club is to be a recognized center and social *rendezvous* for "ladies of intelligence taking an active interest in the advancement of women's cause" ; therefore it will have a distinct social or political platform to support. And why not? Do not the very names of many of the most successful clubs for men imply their political bias? The subscription to the Pioneer is to be two guineas. I have not yet heard what entrance fee is to be asked.

These are the principal women's clubs in London. There are many others less ambitious in scope and numbers, but interesting and useful. There are the small societies which have for so'e object the discussion of industrial and social problems, like the Denison Club, near Charing Cross, and the Bloomsbury Reading Room, almost under the shadow of the British Museum. There are the art clubs and the cycling clubs, the sewing societies and the charity organizations and the working girls' clubs. Indeed, nowhere in the world, I fancy, have women of the same interests and pursuits shown greater inclination or success in uniting forces and banding themselves together into associations of their own.

## AMONG THE CREOLES.

BY MARY L. SCHAFFTER.

CREOLES are exclusive. This statement may astonish many who have seen them in shoals, as it were, going to early mass of a Sunday morning. It may be denied by those who know that three or four families often live together in unity, in some old-time homestead. Nevertheless true it is, that, while Creoles are gregarious, they are also exclusive. Their homes are their castles, whose gates do not, as a rule, open to the golden key, and money is not the password for admittance into their society. This very exclusiveness tends to heighten the romance with which novelists surround them. Many of their legends can be brushed away as easily as cobwebs, and familiar acquaintance dispels many illusions, but the fact remains that Creoles are an interesting people.

Combining the traits of their French and Spanish ancestors, they are chivalrous by right of birth, while the *noblesse oblige* of the poorest is sometimes pathetic.

It must be acknowledged that Americans ape the English, and it is equally true, that some Creoles ape Americans. These have set aside their old ways and customs, and have become a sort of nondescript people, whose new manners are a misfit.

Born and bred in the American portion of New Orleans, scarcely acquainted with life below Canal Street, the broad avenue that divides the city into the French and American Quarters, I was initiated into life among the Creoles by renting a little house on Bayou St. John.

Accessible by street car, beyond the thickly populated city, there crawls a bayou, or small stream, which empties itself into Lake Pontchartrain. It was up this bayou that Bienville and his men came in search of the Mississippi River. On the banks of this

stream there were once Indian wigwams; now it is the suburban home of some of our Creoles.

Most of the houses are raised from the ground by a dozen or more steps, have broad galleries extending around the house, a wide hall in the center, with rooms on either side; not handsome specimens of architectural skill, but the only style of house comfortable in this climate. High fences almost hide the houses from the passer-by, who, in the springtime, is pelted with a rainfall of orange blossoms, and entranced by the perfume of the garden of old-fashioned, sweet-scented flowers that lies behind the barricade of orange trees and stretches along the sides of the house.

This flower-perfumed district became my home. The little cottage I rented was built with hideous economy of lumber, one room after the other, with a gallery down one side of the house, which opened into a yard well filled with orange trees, and there was an ugly little garden in front, laid off in small beds in the shape of hearts, which were planted in violets and queen roses.

It was an interesting place to live, beside a bayou whose waters had borne the historic Bienville within a stone's throw of The Oaks, the famous duelling ground of the olden days, hemmed in by a background of moss-draped trees, and with all the neighbors Creoles of purest blood and oldest lineage. What an opportunity for the study of character—and French! Everybody in New Orleans has or should have a knowledge of French. I thought I had, and for practice I used to repeat over and over the poems that I had recited with much eclat at a Virginia school. Alas! all of this knowledge availed little when I undertook to hire a Creole servant.

Tante Suzette stood before me to be questioned as to her abilities. She was a tall, stout woman, black as a coal, with very small bright eyes. She wore a dark purple calico such as the old-time Creole colored women affect. Her head was crowned with a Madras *tignon*, and in her ears were large loops of gold. She told me how she had lived with the De Trouville family, how she had seen them married and buried, how she had nursed them at her breast, how good they had been! After a most satisfactory recommendation of her former owners, I thought over the names of some French dishes, very rich and rare. Yes, she made those, Monsieur de Trouville ate those every day! Mental note: no wonder Monsieur de Trouville died poor and of the gout. Tante Suzette spoke fair French, and if she had spoken less rapidly I could have understood her answers better. Finally, convinced that if she had lived over fifty years with the De Trouville family she must be in some degree a good servant, I entered into a compact and Tante Suzette was installed in my family, and became not only a servant, but a humble friend. How my French must have tried the old woman! But her natural politeness forbade her evincing any surprise at my orders. One day she asked me how to prepare the potatoes for dinner. As I had a liking for mashed potatoes, I answered quickly, "*Mâchez* [masticate!] *les pommes de terre.*" Without a smile the woman answered, "*Oui, Madame,*" but when the potatoes were served my order fortunately had been disregarded.

A good Creole servant is a gift of the gods and their bit of familiarity is forgiven for the sake of their many virtues. Accustomed to sleep in their mistress' room, to be within call day and night, they have little of those requirements of "nights off"; trained to different kinds of work, they have no idea of doing only what is stipulated in their engagement. An old-fashioned Creole servant will serve one with the fidelity of a dog. She will dress Madame for a ball, scrub the floor, or toss off an omelette soufflée with equal perfection.

Servants' wages among the Creoles are lower than among the Americans, and the servants, even the untrained, present-day ones, are better. I think this is owing greatly to the difference in the mistresses. Creoles do not appear to expect all the cardinal virtues for a monthly consideration of eight, ten, or twelve dollars, and are in other ways more considerate than their American sisters. Living is also cheaper among the Creoles, whose cooks and housekeepers carry to perfection the art of preparing "made dishes." A dash of wine, a little spice, a few herbs, a bay leaf or two, with a suspicion of garlic, scarcely more than the shadow of one, make a dish both savory and wholesome, and many of the Creoles' most delicious dishes cost Madame more thought than money. Tante Suzette converted me to Creole living,—a tiny cup of black coffee early in the morning, a dinner with *gumbo*

*herbes* and *vin rouge* and a glass of water with orange or rose geranium syrup at bedtime.

After I arranged my little home, I waited for my neighbors to call—I waited in vain. They were expecting me, as Creoles never pay the first visit to a newcomer. Through Tante Suzette and my neighbor's cook, Tante Rosella, I learned that the gay chansonnettes I heard were sung by Madame Anaclé, who had married Madame's son and was known by his Christian name dignified by the prefix Madame, after the Creole way.

Sunday was my neighbor's reception day. There was the sound of laughter and music and the patter of feet in dancing; young men came to fence in the morning after mass with old Monsieur Christophal; and in the evening Madame's *salons* were filled with chosen friends or they went together to some performance at the French opera house.

Convinced that living among Creoles I must abide by their customs, I called first upon my neighbors. There was a dim light in the long handsome parlor; Madame received me with a courtly grace that was hers by right of inheritance, and the musical voice of the Creole lady bade me welcome in English that was just softened by a French accent, which robbed my native tongue of its roughness. Madame Anaclé stood by, clad in a soft, clinging, rose-colored stuff, with a fall of rare lace about her neck. There was no freedom of manner, no loudness, no affectation, and yet no awkward shyness, only a sweet, gentle dignity. It was a manner that won me entirely to my Creole neighbors, and I must confess that while American women discuss Russian literature, political and moral reform, I am happier when sipping *eau sucré* with my friend, Madame Anaclé, and helping her to knit hank after hank of zephyr into sacques and socks for her babies.

## THE PREVENTION OF CRIME.

BY MRS. KATE TANNATT WOODS.

THE old Mohammedan maxim, "One hour in the execution of justice is worth seventy years of prayer," may well be considered by all Christian philanthropists. In the execution of justice we as a people have much to learn, both about the criminal classes and the communities which have been rendered unsafe by criminals. It is a lamentable fact that the average man cares more for being "found out" than for the sin he has committed. This is due to false moral estimates and long years of carelessness concerning the little evils which lead up to great crimes.

To prevent the growth of such evils, we must begin with the children. The responsibility is dual. Woman can do much to prevent crime by judicious home training while her sons and daughters are young, but no one can measure the evil of outside influence when it is dressed in the garb of a polished and successful man. The merest schoolboy copies his father's manners and listens to his utterances with open ears. A youth imbibes trite sayings and sceptical utterances from association with older men. "Seeing the world" has grown to be synonymous with evil; and many a man who prides himself on his position in the business and social world, has been guilty of poisoning the unsullied springs of an early and promising manhood, by impurity of speech and conduct. Mothers sorrowfully admit this after years of struggle with their sons in the home. A fine sense of honor and a high moral sense of right have been dulled or destroyed by men in high position who are morally weak. The wise, discreet, and pure minded men in a community are too often less successful than the sly hypocrite or the suave rascal. Women, however noble and faithful, cannot stem the tide of evil *alone* and if men desire to know how keenly they have felt this for years they need only listen at the door of a mothers' meeting or read the earnest pleas of those who write from their own hearts to other hearts.

I once saw a good mother weeping over the sad teaching given her child by his own father. The boy had destroyed some beautiful plants of a neighbor although he had been carefully taught to respect them as the property of another; the father refused to have him punished; indeed, he remarked that "it was rather cunning in the little rascal,"

but a few days after, the same father in a rage whipped the child unmercifully because he had accidently stepped upon the father's foot. That boy argued that accidents brought punishment; and deliberate mischief and wrong-doing, praise. What infinite wrong was thus done; what skillful sowing of seed for future crime and injustice!

These seeming trifles grow to be enormous crimes. If you will carefully question the young men and young women who have been convicted of crime, you will find that nearly all began in their early youth to take advantage of others in some form, and in most cases this was considered "cute" or "enterprising." A noted pickpocket has openly admitted that his evil life began by practicing tricks upon his brothers and sisters, which won such praise in the family that he continued until the tricks became habits. He little dreamed that the laughter so dear to his boyish ears would stimulate him to bolder deeds among playmates until his good name was lost and he was imprisoned. We cannot afford to make merry over any practice which may injure a fellow mortal in feelings, purse, morals, or character. The mother who would be shocked if charged with encouraging vice in her child, nevertheless does so, when she permits a slight offense to go unrebuked.

Passing down the public thoroughfare one day, I saw a mother with her boy of six years walking by her side; as they reached a fruit stand the child took a handful of cherries and passed on, the mother merely saying, "Don't do that again, Johnnie," while she continued her conversation with the lady at her side.

The boy ate his cherries with a smile on his face, and ere long was telling a little playmate how he had obtained them. He was not made to feel that it was theft, and therefore sin; he was not compelled to return them or to apologize to the owner, and indeed prided himself, young as he was, on his success. I have watched the after life of several boys who were allowed to do such things in childhood, and in nearly every instance they have grown to be unprincipled young men.

To prevent crime we must give children daily and hourly proof that a clear conscience, an unsullied name, and honesty in word and deed are dearer to us than acres of land or millions of gold. It must be line upon line and precept upon precept, but more than all a living example.

We are compelled to face the fact, that a large and increasing percentage of our population is of foreign birth, foreigners who come here for the avowed purpose of making money. Many of these new "citizens" are from the lowest classes in Europe; they are ignorant, immoral, and unscrupulous, and yet their children must mingle with ours in public schools and in our streets. Outside of the schoolroom they are not subjected to any restraint save that of fear; and fear invariably debases. To reach such children through any other channel than our schools, as society is now organized, is impossible, and the logic of events teaches us that our schools must unite moral training with mental; otherwise, we merely substitute an educated rogue for an uneducated one. We owe this moral training to them as strangers within our gates; we owe it to ourselves as a people; and we owe it to our children; it is the outcome of all sacred teaching and must be the salvation of our Republic.

## WOMEN AS ASTRONOMERS.

BY ESTHER SINGLETON.

FIRST PAPER.

THE reason why more women have not achieved practical results in astronomy is probably because this science is too remote and abstract to appeal to the ordinary intellect, and because it demands an enormous amount of zeal, energy, application, devotion, and steadfastness of purpose.

There were many women in ancient times who studied astronomy and mathematics, the most celebrated of whom was Hypatia, the subject of Charles Kingsley's famous novel. She was the daughter of Theon of Alexandria, lectured on philosophy before large audiences, and studied astronomy and mathematics with such success that she was given a chair in the University of that city of culture.

Another brilliant name is that of Mme. Kirch, born Marie Margarethe Winckelmann in Panitzch, near Leipsic, February 25, 1670,

and who was married to Gottfried Kirch, an astronomer of Berlin. She became his assistant, and aided him in his observations, calculations, and reductions. After the death of her husband in 1710, she continued her work in astronomy and published a book in 1712, anticipating the conjunction of Jupiter and Saturn which was to take place in 1713. This work consisted mainly of calculations. The daughters of Mme. Kirch studied astronomy with their mother, and after her death calculated the Ephemeris of Venus and computed the Almanac for the Academy of Sciences in Berlin.

The wife of the astronomer Hevelius of Dantzic (1640–70) helped him in all of his observations and calculations.

Maria Cunitz, daughter of a physician in Silesia, published astronomical tables in 1650; Jeanne Dumée, a French woman, published a book in 1650, defending the Copernican system; Mme. Hortense Lepaute, wife of the horologist, calculated an important comet with Lalande; Mme. Raümter, wife of the director of the Hamburg observatory, and his assistant, discovered a comet in 1847; Mme. Janssen has exiled herself with her husband on his long voyages to remote places to aid in his astronomical labors; and a sister of Prof. Norman Payson has assisted him for many years in the British observatory at Madras, India.

A marble statue has recently been erected in Italy to the memory of its most famous woman astronomer, Catherine Scarpellini, born in Foligno, October 29, 1808. She was the niece of the astronomer, Feliciano Scarpellini, founder of the Capitoline observatory in Rome, and restorer of the Academia dei Lyncei. She studied under him, organized the Meteorologico-Ozonometric station, edited its weekly paper, and was an active laborer in the scientific correspondence of Rome. She discovered a comet on April 1, 1854, prepared the first catalogue of meteors observed in Italy, and was the sole observer in Rome of the great meteoric shower of 1866. Her studies on the probable influence of the moon upon earthquakes were very important, and brought her honors from the Society of Naturalists of Moscow, the Geological Institute of Vienna, and other important bodies. She was a member of many scientific societies, and a gold medal was given to her by the Italian government in 1872.

When Voltaire returned to France from England full of enthusiasm over the work of the English men of science, he determined to make the works of Newton known to France, and selected his friend, Mme. Gabrielle Emilie de Breteuil, Marquise de Châtelet, to translate Newton's "Principia." This was accomplished under the direct supervision of the great French philosopher and *savant* of whom he was the valued friend for fifteen years.

"We have witnessed two prodigies," writes Voltaire in the preface to this book, "one that Newton should have composed the work; and the other, that a woman should have translated it." Mme. de Châtelet was a devoted student of astronomy and mathematics, and made an algebraic commentary under the direction of Clairaut, the celebrated French scientist. Another work by her was entitled "The Institutions of Physics." This cultured, learned, and beautiful woman whose *salon* at the Hotel Lambert in Paris attracted men and women of intellect, was an enthusiastic student. Her happiest hours were spent at her retreat in Cirey, among her artistic hangings, choice pictures, and rare books. Here she devoted herself to study, accomplished her work, entertained her friends, and amused herself by writing brilliant little comedies and acting in them.

"I confess," says Voltaire, who spent much of his leisure at Cirey, "that she is tyrannical; one must talk about metaphysics, when the temptation is to talk of love." When Mme. de Châtelet died, he wrote: "I have lost half of my being; a soul for which mine was made."

Although honored in the annals of astronomy, Caroline Herschel will always be more celebrated for her unswerving devotion to her brother, Sir William Herschel, in his work, than for any individual accomplishment in science, and it was greatly owing to her assistance that his wonderful achievements were made possible.

The great work of Sir William Herschel began in Bath, England, where he was organist of the Octagon Chapel and conductor of the theater orchestra. During the interacts he would rush from his desk and make a review of the heavens with telescopes that he had fashioned with his own hands. At the age of forty-three he discovered the planet Uranus, was appointed Royal Astronomer, and became universally celebrated. He abandoned music to devote himself to as-

tronomy with an assiduity and activity that were in themselves genius. While in Bath he sent to his native town for his sister Caroline, who sang in concerts under his direction and polished mirrors for his reflecting telescopes, refractors having not then been invented. Removing to Datchel, she was employed by her brother at a regular salary of £50 a year. Here her serious work begins, and she writes about it thus in her journal:

"I found I was to be trained for an assistant astronomer, and by way of encouragement a telescope adapted for 'sweeping,' consisting of a tube with two glasses such as are commonly used in a finder, was given me. I was to 'sweep' for comets, and I see by my journal that I began August 22, 1782, to write down and describe all remarkable appearances I saw in my 'sweeps,' which were horizontal. But it was not till the last two months of the same year that I felt the least encouragement to spend the starlight nights on a grass-plot covered with dew or hoar frost, without a human being near enough to be within call."

After her brother's marriage in 1788, she begins to make her own discoveries, and before the end of 1797, she has found eight new comets. With a little touch of fun, she keeps her private papers regarding them in a package labeled, "This is what I call the Bills and Receipts of my Comets." Each paper was marked "first comet," "second comet," etc., and contains the data, the reductions, memoranda, etc., in perfect system. Her first comet was discovered on August 2, 1786; the second, December 21, 1788; the third, January 7, 1790; the fourth, April 17, 1790; the fifth, December 15, 1791; the sixth, October 7, 1795; the seventh, November 7, 1795; and the eighth, August 6, 1797.

After the death of Sir William Herschel, she returned to Hanover, broken in heart and spirit. "I did nothing for my brother," she said, "but what a well-trained puppy-dog would have done; that is to say, I did what he commanded me. I was a mere tool which he had the trouble of sharpening." But she had shared in every effort, every triumph, and every failure from the construction of the first seven-foot telescope to that of the ponderous apparatus and large tube, of which she made the first crude pasteboard model.

She gained her knowledge of algebra and mathematical formulæ for her own reductions and calculations at odd moments, and these she entered into her "Commonplace Book," which contained logarithms, theorems for making tables, and problems. It was only at rare intervals that she could be spared from her brother to devote her own attention to her "Newtonian Sweeper." Besides the eight comets, she discovered several nebulæ and star-clusters. In 1798 the Royal Astronomical Society published two of her books—"A Catalogue of 860 Stars observed by Flamsteed, but not included in the British Catalogue," and "A General Index of Reference to every Observation of every Star in the British Catalogue." The most laborious of her works was the "Reduction and Arrangement in the form of a Catalogue in Zones of all the Star Clusters and Nebulæ observed by Sir William Herschel in his 'Sweeps.'" This Sir David Brewster said was a "work of immense labor, and an extraordinary monument of the unextinguished ardor of a lady of seventy-five in the cause of abstract science." It was not finished until she returned to Hanover, but it procured for her a gold medal from the Royal Astronomical Society of London, and the distinction of honorary membership. She was also a member of the Royal Irish Academy of Dublin. The value of the last-named paper is best understood by the fact that it supplied all the necessary data for Sir John Herschel when he revised the nebulæ of the northern heavens.

To the son of Sir William, Caroline Herschel devoted her affection and pride, for in this nephew the genius and career of the adored brother lived again. Caroline Herschel lived until the age of ninety-eight years, and was buried in Hanover, where her tombstone, which bears the dates March 16, 1750, January 9, 1848, contains a German epitaph, which is her best eulogy:

"The eyes of her who is glorified were here below turned to the starry heavens. Her own discoveries of comets, and her participation in the mental labors of her brother, William Herschel, bear witness of this to future ages."

The next name of importance is that of Mary Somerville, daughter of Admiral William George Fairfax, born in Jedburgh, Roxburghshire, Scotland, December 26, 1780. After receiving a fairly good education, she studied the higher mathematics alone and in secret. In 1804 she was married to her cousin, Capt. Samuel Greig, Russian consu-

lar agent in London, where she went to reside. He died in 1806, and in 1812 she was married to another cousin, Dr. William Somerville, an inspector of the army medical board, who greatly encouraged her talent.

She attracted the attention of men of science by some experiments on the magnetic influence of the violet rays in the solar spectrum, the results of which were published in the "Philosophical Transactions" of 1826. She was asked to translate *La Mécanique céleste* of Laplace, who said that Mrs. Somerville was "the only *woman* who could understand his works." She abridged this voluminous and difficult book which was published as "The Mechanism of the Heavens" (London, 1831). It brought her immediate fame, and she was elected an honorary member of the Royal Astronomical Society of London. She wrote other books on science, and in her ninety-second year read works on the higher mathematics for several hours every day. She died in Naples, November 28, 1872. Her "Personal Recollections" give interesting descriptions of the literary and scientific society of her time.

There are other English women who have made names for themselves in astronomy, among whom is Miss Agnes M. Clerke of London, who began to study astronomy ten years ago, when about thirty years of age. She read diligently in the British Museum, and in 1886 wrote "The History of Astronomy in the Nineteenth Century," which won for her the attention of men and women of science. It treats chiefly of the history of what has been accomplished by observations of eclipses, spectroscopy, nebulæ, stars, etc., and of the theoretical conclusions derived from them. She knows and understands the history of this science as comparatively few astronomers do. Her last book, "The System of the Stars" (London, 1890), is extremely useful and interesting. Miss Clerke has made a voyage to the Cape of Good Hope, where she has used the observatory for her practical studies, the effect of which is seen in her last book. She lives in London, devoted to her family, who are invalids.

Mrs. Margaret Lindsay Huggins, wife of the distinguished spectroscopist, Dr. W. H. Huggins, Fellow of the Royal Society of London, assists her husband, who publishes all of his papers in conjunction with her name.

Miss E. Brown of Cirencester, England, went to Russia with another woman to view the eclipse of 1885. The weather being unfavorable they could make no reductions, but they published a clever book called "In Pursuit of a Shadow" (1886). They made a successful observation in Trinidad of the eclipse of December, 1889. Miss Brown is a very capable observer of sun-spots, and is now Director of the Solar Observatory Section of the British Astronomical Association. She is a member of the Astronomical Society of the Pacific, which also counts Miss Agnes M. Clerke upon its roll.

## THE IDEAL BILL OF FARE.

BY MRS. EMMA P. EWING.

"HOW absolutely hard-hearted, uncharitable, and egoistic is the host or hostess who conceives a dinner party, merely as an occasion for show and ostentation, has his or her table set out with flowers, and silver, and crystal, and orders a caterer, a purveyor of food, to serve a dinner at so much a head!"

So writes Theodore Child in his delightfully suggestive book on "Delicate Feasting," and scarcely any one who gives the subject thought can fail to agree with him. A needless display of either viands or table furniture is always bad form, if not essentially vulgar; and a banquet of many courses, with an unlimited supply of wines and liquors between each course, implies a crude state of civilization, and an incorrect conception of the true meaning of hospitality. "Died of dinners!" sarcastically remarked a physician of wide experience, when told of the sudden death of a brilliant journalist in the prime of life; and, if current reports be true, the epigrammatic remark might with propriety be inscribed upon the tombstone of many a gifted author, statesman, and soldier.

A lady in attendance at a fashionable evening entertainment remarked to a friend, "This is one of the social duties I can't afford to neglect, although I shall suffer terri-

bly for the next two or three days, as I invariably do after such events, with indigestion and sick headache—the result of eating improper food." The complainant was not an exceptional woman. Her experience is the experience of thousands. The improper food of which she complained was similar in character to the refreshments usually served on such occasions. But there is no apparent remedy unless hosts and hostesses learn to show a proper respect for the health and happiness of their guests; or guests attain sufficient self-respect and independence to abstain from the unwholesome viands prepared for them. Should not gluttony and bibulousness be discountenanced as a reproach to a Christian people? And should not the social leaders of the nineteenth century be more ambitious to give unique entertainments than to furnish grotesque banquets? The gastronomic taste and culinary skill of to-day should be more refined and better every way than that of the middle ages, when gross eating and heavy drinking were the besetting sins of our Anglo-Saxon ancestors.

The average American meal is too often composed of a variety of dishes, flung together so confusedly that it does not require the critical acumen of a culinary artist to point out its absurdities. The incongruity of pork and beans, calves' brains and scrambled eggs, peach rolls and chocolate fritters, as *entrees* at a hotel table can scarcely fail to attract general attention; and the inharmony of a family dinner composed of turnip soup, roast turkey, fried parsnips, browned onions, mashed potato, and orange roly-poly must be apparent to any person who has given the food question even a passing thought.

Rare and costly dishes are often selected by entertainers on account of their rarity and costliness, and without any regard to their harmony with other dishes or their fitness in the general structure of the repast. But in a well-ordered breakfast, luncheon, or dinner no dish, however rare or costly, should be admitted that would destroy the symmetry or even mar the harmony of the entire meal. Neither should it be given a place if it would detract in the least from the daintiness of the entertainment. An overloaded table presupposes a degree of voracity in the guests bordering on piggishness, and, if not a positive impertinence, is as offensive to good taste as an over-dressed man or woman.

And if plain living is conducive to high thinking, and gross feeding antagonistic thereto, as we profess to believe, did not old John Milton strike the keynote to the true art of entertaining when he wrote:

"A neat repast shall feast us light and choice"?

The bill of fare for such a "neat repast" is too compact to permit an unnecessary display of edibles, but sufficiently expansive to allow a judicious variety of viands. It rejects superfluous relishes and side dishes, and avoids an excess of sweets and acids. It eschews ostentation and grossness; and simplicity and daintiness are its most prominent factors. In its general arrangement it preserves a harmonious symmetry; and conformity to conditions and adaptability to circumstances are its crowning features. Such a bill of fare is suited to all classes, in all sections, at all seasons, and is therefore the ideal bill of fare. Is it not a desirable thing and one worth striving for?

The time seems ripe for a change in culinary methods. And the trend of cultured thought is in the direction of true dietetic reform. Shall not the grotesque *menu* give place to the ideal bill of fare, and the "swell spread" be superseded by the "neat repast"?

For the guidance of young housekeepers and novices in the art of entertaining, a specimen bill of fare, suitable for a breakfast, dinner, and supper for a small company, in the early winter months, is appended:

BREAKFAST.

Fruit.
Oatmeal with Cream.
Broiled Steak, Plain Omelet,
Creamed Potatoes, Vienna Bread.
Griddle Cakes, Syrup.
Coffee.

DINNER.

Raw Oysters.
Cream of Celery Soup.
Roast Turkey, Giblet Gravy, Celery,
Mashed Potato, Browned Sweet Potato,
Cranberry Sauce.
Sweet Bread Patties, Olives.
Endive Salad, Cheese Straws.
Bavarian Cream.
Fruit. Nuts. Coffee.

SUPPER.

Scalloped Oysters, Cold Sliced Ham,
Cabbage Salad, French Rolls.
Caramel Cake, Canned Pears.
Tea. Coffee.

## CRITICISM AND THE CRITICS.

BY CAROLINE B. LE ROW.

YEARS ago, in the Seaman's Bethel of Boston, Father Taylor, one of the most eloquent, as he was one of the best of men, became in the course of a sermon considerably involved in an impromptu sentence. Suddenly realizing the hopelessness of making a grammatical ending to his words he stopped short with the exclamation, "Brethren and sisters, my verb has lost its nominative, but I'm bound for the kingdom of heaven just the same!"

The proper relation of the verb and its nominative is an important matter, not only grammatically, but socially and spiritually. To be, to do, and to suffer make up the sum total of our experience, and the nature of the objects for which we exist, labor, and endure decides whether or not the life is worth the living. But "it is not all of life to live," nor is parsing all there is of speech. Let us make our verb agree with its nominative if we possibly can, but let us reach the kingdom of heaven by all means.

If there is anything which may justly strengthen or cause belief in the total depravity and original sin of human nature, it is found in the tendency of the average human being to criticise and condemn, rather than to praise and support. The fault-finding attitude seems to be a chronic one—a sort of spiritual petrifaction. Each one of us builds for himself a judgment seat. Though of high elevation, but few steps are necessary to reach it; it is comfortably cushioned, exceedingly roomy, capable of accommodating many of our friends, and upon this we nimbly climb and confidently repose, seldom without congenial associates.

The critic, as is proved by the nature of the function which he assumes, must have a large natural endowment of what the too-humble old lady prayed for—"a good consate of herself." A sufficient amount of this quality is a very good and a very essential thing; but "too much of a good thing," says the proverb, "is good for nothing," in fact is, in this case, at least, worse than none at all. Conceit does not need to be prayed for by the average American, for, as a rule, the people already possess a great deal more of it than they can legitimately use. They are accredited, too, with a proportionate lack of respect and reverence. Certainly nothing is more characteristic of young America, at least, than the slight estimate which he puts upon person, place, or power so far as authority is concerned. He prides himself not only upon his independence of crowned heads, but of all heads, while he limits his admiration to the one which he carries upon his own shoulders.

In casting about for the cause of this national self-appreciation and irreverence, are we not most likely to find it in the direction of our educational methods? Notwithstanding tables of statistics, elaborately prepared to prove the contrary, our schools do not manufacture criminals, but critics, a class not much more agreeable, even if less dangerous, to the community, fully competent, in their own estimation, to express an opinion upon all matters and all men, and never for an instant hesitating to do so. Age, erudition, talent, position, experience—of what account are any of these compared to the intellectual power acquired by a hurried and superficial grammar and high school course? Very little, apparently, in the opinion of the average graduate.

From men and women developed—if one may so loosely use the word—by these mistaken, because too ambitious, methods, cannot be expected thorough scholarship, even "as far as it goes," or the reverence and humility which such scholarship always gives. In place of it there exists a flippant, shallow, and often impertinent criticism which affords constant proof of the truth of the words concerning the encroachments of fools upon territory where angels would not dare to venture. Byron said with bitterness but with truth:

> "A man must serve his time to every trade
> Save censure—critics all are ready made."

With equal truth it might be added that they are generally self-made and mightily satisfied with the job. Nowhere does the critic find more abundant and gratifying material upon which to exercise his talents than in the domain of speech, in the matters of the pronunciation of words and the construction of sentences. This material, too, can be se-

cured without the slightest effort—in fact, is offered to him upon all sides.

Discussions concerning the propriety of certain words and phrases are heard at morning, noon, and night, in season and out of season, under all conditions of the weather, and in all directions of the wind, in the street, the office, the home, the shop, and the social gathering. Our papers and magazines are compelled to give much battle-ground for these windy and wordy wars where great quantities of ammunition are used on both sides, where much execution is done, and where each contestant appears to come off with flying colors,—at any rate shows himself satisfied with what he considers his victory. Many of them who know no more of the subject than a kitten knows of the cosmos, will harangue most eloquently upon the pronunciation of the word "literature." They will object to the mispronunciation of "microscopy" by some eminent though antique scientist, while the great physical facts of the universe with which the old gentleman is perfectly familiar, may be as unknown to them as the geography of the planet Mars. They will sometimes, moreover, swallow whole caravans of ungrammatical camels in their eagerness to avoid the imperceptible gnat threatening the throat of their stupidity.

Is this frequent, feverish, and often ferocious criticism indicative of a universal and active intellectual life? To the superficial observer it may seem so, but too often the sole motive of the disturbance can be found in a certain prejudice or predeliction for a special pronunciation or verbal expression, a desire to gratify an argumentative spirit which finds no other subject upon which to exercise itself, the craving to astonish or disconcert an ignorant companion or to display one's superior wisdom—or what the fool in his foolishness considers to be so. Surely this is something vastly different from a healthful intellectuality.

It is not possible, with our various and varying standards, to have no difference of opinion concerning words, nor is it possible to determine the exact time at which one pronunciation of a word is laid aside to give place to a new one. Changes of philological fashion are not sudden or startling. The father does not discover till he overhears his children discussing their day's lesson that the word he was scrupulously taught to accent upon the first syllable must now be accented upon the third. When and how the change was brought about, it would be impossible to ascertain; he learns only by the merest accident that there has been any change at all. Such disconcerting discoveries are common to persons of middle or mature age, for in such matters the custom of the present differs largely from "the time when *I* went to school." Words are constantly in a transition state, and to tell when one form of spelling or of pronunciation is to be preferred and another universally banished is as if one should say of the failing sunshine, "Now it is day," and an instant after, "Now it is darkness." Who can name the date on which the twig became a tree, the blossom became the fruit, or the boy became a man?

The more thoroughly one understands the derivation, formation, and definition of words, the more care will he take in his use of them, the less certain will he feel concerning their potentialities, and the less ready will he be to question, ridicule, or condemn the usage of another. The dictionary can teach a man many matters besides philology, and will, if rightly used. A student can make many amazing and valuable discoveries by the use of this too-little-valued volume. He will stand a fair chance to be surprised at an unsuspected ignorance, and, unless his case is hopeless, to feel some shame at his ready and worthless criticism. He will feel, also, much more like putting his shoes from off his feet than putting a feather in his cap.

There is a story told of a man who made so thorough a study of anatomy that he feared to move hand or foot lest he should break his bones and fall to pieces. Even a very little study of the dictionary is likely to result in the same sort of fear regarding the opening of one's mouth. The scholar will become so conscious of his own glass house that he will have no desire to throw stones at the mansions of his neighbors. He will realize what the wise Goethe expressed, that "nothing is so terrible as active ignorance," and will learn that he is sufficiently ignorant from his discovery of how much there is to be known.

"It is easier to be critical than to be correct," said Disraeli, and we must admit that there is one thing perhaps less easy but more desirable than either,—to be charitable. "The kingdom of heaven is within you," we have been told. It "cometh not by observa-

tion," particularly by the observation of others' faults and imperfections, by searching for the mote which is in our brother's eye before casting out the beam which is in our own eye. Let us have grammar, but grace as well; as much tolerance as intelligence; no less accuracy of speech, but more charity of heart; fewer "tithes of mint, anise, and cumin," but more respect for "the weightier matters of the law." Let us have and hold our nominative by all means, to the end that we may be intelligible of speech to our fellows; but let us make a still greater struggle to secure and keep for our own sake as well as for theirs, the kingdom of heaven—the patience, kindness, and generosity—which we must concede to be of still greater consequence.

## CREMATION.

BY ANNA CHURCHELL CAREY.

THE thing which we have always known is apt to seem to us the thing which has always been, and we are more than likely to assume that there is some specially good reason for its being. In no direction is this mental peculiarity more clearly defined than in the attitude of the popular mind toward modes of burial. Earth burial, hallowed as it is by sacred association and long-continued custom, seems to most of us the only fitting way to dispose of our dead, yet both history and reason challenge our belief.

It was the custom of the Romans, Egyptians, and early Greeks to use their dwellings as tombs for their deceased relatives, but in time the consequent accumulation of decomposed bodies within the cities resulted so seriously that it became necessary to place the dead in catacombs or pyramids outside of the city limits.

The Parsee garden which was to the Parsee what our cemetery is to us, contained high stone towers upon one of which was placed the body of the dead to be devoured by the vultures. In a few hours nothing was left but the bones, which were then brushed down inside the tower. In course of time, when the tower became full by the accumulation of bones, it was closed and a new one used.

The most rational custom of disposing of the dead was the one practiced by the later and more intelligent Greeks who believed in cremation, and burned the body upon a funeral pyre. Crude as their method was and disagreeable in many ways it was vastly superior to any other form of burial that was then known.

But the custom of burying the dead is handed down to us from early times and interment has been the form of burial for a vast majority of the human race. And to-day the graveyards are filling up and, with the increase of population, people are even living in houses built upon land which joins that of a cemetery. Why the world has waited so long to follow in the footsteps of the illustrious Greeks and dispose of their dead in a way that is not detrimental to the living seems hard to understand, but there are indications that that ancient method will be revived. Attempts to re-establish the custom of cremating the dead have been made in England, France, and Germany; and in England alone, several hundred bodies are cremated daily. America also has made a start in this direction, and already there are at least four crematories in this country. A gentleman once said of cremation that it was the only sensible form of burial for every one but your own immediate family; but a knowledge of what cremation actually is ought to remove much of the prejudice against it.

The crematory at Troy, New York, may be taken as an example. Here is a beautiful chapel, built upon a hill overlooking the Hudson River—a memorial to an only son. The wood work is of quartered oak, the inlaid floor of Malden bluestone, while the handsome stained glass windows are Tiffany's work. On the right of an unusually beautiful chancel is a door opening into the crematory itself. This room is very high, the walls and floor are of white tiles, and the cinerators—of which there are two—are spacious chambers of a dazzling whiteness throughout. Opening into the incinerator are huge pipes, some of which bring the heat into the incinerating chamber, while others allow the gases to escape. It takes fifteen

minutes to get up the white heat to which the body is subjected. No flame can in any way come in contact with the corpse. It is advised by those in charge at the crematory that no large, heavy, or ornamented coffin should be used, but, on the contrary, only a thin, light pine shell, as cremation cannot take place without removing the body. The charge for a cremation is twenty-five dollars. The body which is clothed in the usual shroud is wrapt in a long sheet which has been saturated in alum. It is then carefully placed in a crib made of fire-brick and iron and wheeled into the retort. Only two persons are allowed to be present during the process of cremation. The incineration is accomplished with no escape of smoke or offensive odor. The fleshy part of the body becomes volatilized and passes off in gas, while the bones are reduced to a hard, white ash which resembles coral in appearance. It takes an hour and a half to two hours to cremate a human body, a stout person requiring a longer time than a thin one. A body weighing in life a hundred and fifty pounds is reduced to two and a half.

One of the oldest crematories is at Lancaster, Pennsylvania. Buffalo has one, and one is soon to be erected at Boston. This last is to have an incinerator for animals as well. The method which we now have of disposing of the bodies of animals, burying them with quicklime, is followed in Naples in burying human bodies as well. There deep pits are dug in which quicklime is placed; a certain number of bodies are buried in a section on a given day; this section is then closed for a year and at the end of that time the whole of the earth removed.

Looking at the question from a sanitary point of view "the placing of the dead body in a grave and covering it with a few feet of earth does not prevent the gases generated by decomposition, together with putrescent matters which they hold in suspension, from permeating the surrounding soil, and escaping into the air above and the water beneath." A distinguished man who has given the subject a great deal of time and thought, says, "The slightest inspection shows that the putrid gases are not thoroughly absorbed by the soil lying over the bodies. I know several churchyards from which most fetid smells are evolved; and gases with similar odor are emitted from the sides of sewers passing in the vicinity of churchyards, although they may be more than thirty feet from them." It is estimated that eighty thousand interments occur annually in London from which nearly four million cubic feet of gases are emitted, "the whole of which beyond what is absorbed by the soil, must pass into the water below or the atmosphere above."

Even the most ignorant must see the changes which have taken place in the methods of burial. The old custom of interment under and around churches has been abolished; intramural burial in city graveyards has been condemned and the tombs closed against further use, and cemeteries that were once miles from habitation selected in which to bury the ever increasing dead. But these once distant cemeteries are now in the midst of us and for the sake of the health of the public some better way of disposing of our dead must be found. The theory is that interred bodies disintegrate and become harmless soon, but facts do not support this view. A case is related by a physician who examined three bodies that had been disinterred,—"the one after twenty, the second after eleven, the third after seven years." He found the bones were still invested with some flesh and integuments; from which it is certain that whenever receptacles of the dead are opened they cause contamination of the air and attacks of disease are occasioned or increased. It is said that during a general disinterment in Paris in 1785 "many grave diggers were killed on the spot by the poisonous gases which arose from the graves, although the exhumation was performed in winter." And yet it is the rule rather than the exception to find cemeteries now given the best and highest site in the town. For instance, Mount Auburn, which is one of three large burying grounds at Cambridge, Massachusetts, occupies one of the highest points in the city, and although purchased in 1831 already has received over thirty thousand bodies, and the trustees find it necessary to add continually to the grounds. On a hillside near a lake which furnishes drinking water for a certain city is a graveyard. So near are the two, that the chances are that the rain washing down from the graves brings with it the germs of disease.

Sixteen percent of the deaths every year are due to the zymotic diseases, that is smallpox, scarlet fever, measles, diphtheria, typhus fever, whooping cough, simple fever, dysentery, and cholera. These diseases are preventable if people are but willing to go to

the root of the matter, and if those who have died of any of the above named disases are cremated so much will have been done in destroying further germs. Every day by earth burial we are increasing the danger to those who survive by creating for them more and more germs of disease to be taken into their system. It is time that public opinion should be aroused to the fact that every dead body that is buried within the earth will give forth just so much impurity in the soil, the water, and the air we breathe.

Epidemics and plagues have been traced time and again to old graveyards, as for instance the epidemic of yellow fever in New Orleans in 1853, when it was found that in a certain district the rate of mortality was more than double that in any other part of the city, and the cause was found in three extensive cemeteries in that district in which there had been interred during the preceding year nearly three thousand bodies. The authorities naturally found it desirable to close these cemeteries against further burial. If the health of the public is to be considered, sentimental objections should have no weight when the question of burial is to be decided, and science shows that the objections to earth burial are not fanciful. But is the change one to do sentiment violence? Are our dead more completely lost to us when we consign them to the purifying flame than to the moldering earth? Is a grave essential to our remembrance or does it preserve it? What more pitiful or typical sight is there than the small neglected graveyard that so often meets one's eye?

We have continually to readjust ourselves to new conditions, and we can do it the more readily in proportion as we discriminate between the superficial and incidental and the essentials, to which we must hold fast. But what essential of affection or respect for our dead is violated by substituting cremation for the form of burial to which we are now accustomed? Why should what was lovely in life be permitted to become unlovely in death, or when could the impressive words "ashes to ashes" be more appropriately spoken than over the spirit-forsaken body about to be consigned to the swift disintegration of the consuming heat?

## A WOMAN LAWYER.

BY MARY A. GREENE, LL. B.

Of the Boston Bar.

WOMEN as lawyers are as yet so much of a novelty that people are disposed to regard them as curiosities, and are very desirous to know something of the peculiar experiences they are supposed to have. Now, as a matter of fact, the experiences of women in the forum are not as strikingly peculiar as one would think. Our "brothers in law," with scarcely an exception, receive us into their ranks as *lawyers*, not as feminine curiosities, and are more interested in the professional success of our efforts than in the manner in which we do our work.

Let me say, in the beginning, that the typical woman lawyer of prejudice—I mean the tall, raw-boned, short-haired woman in semi-masculine attire—does not exist; at least I have never seen her or her photograph, and this is saying a good deal, for I have seen photographs of nearly every living woman lawyer in the world, and have met many of them face to face. The woman lawyer as I know her is as desirous of appearing in public with pretty and stylish clothes as any other lady of social position, and indeed I think we are specially particular about our attire, for we desire to attract as little attention to ourselves as possible, in order to practice our profession in a quiet and lady-like way.

One question of professional etiquette that agitated us a short time ago was this, whether when trying a case in court we should remove our bonnets or keep them on. In my own state we decided in favor of keeping them on, as society demands of ladies in street costumes at receptions. In some other states our sisters at the bar remove their headgear, on the score of comfort and convenience. As the Supreme Court of the United States has rigid rules concerning the formal dress for the male members within the bar, so the female members when in attendance

before these august jurists, appear with uncovered head and without wraps, in rich costumes of black silk or black velvet.

A woman student of the law, whether in an office or a law school, has some peculiar experiences. To a single woman among a class of men, the dilemma of the lecturers as to a fitting mode of address is amusing. Most of them will gaze anxiously around, and, fixing the eye upon the lone female, with a slight bow will open the discourse with the word "Gentlemen." One professor was always careful and courteous enough to begin with the phrase, "Lady and gentlemen!"

It is also amusing and gratifying to see the refining effect of the lady's entrance into the lecture hall or library of the school. If the upraised masculine feet do not at once and voluntarily come down from the table top or back of the next chair, they are assisted to their rightful place on the floor by the hands of some fellow student. Of course there are always some men who heartily disapprove of a woman's presence within the walls of the law school, and are pleased to show their disapproval in any way short of actually rude conduct. I have never known of systematically rude behavior toward a woman law student.

In a law office the greatest trial of the woman law student is that every one who comes in takes it for granted that she is a stenographer or typewriter, and her time and patience are wasted in explanations and demands. The independent woman lawyer in practice may be subject to this misapprehension also, if she occupies a room containing desks used by gentlemen. A client of one of my brother lawyers was once in a hurry to get some typewriting done, and pointing to me at my desk in the same room, remarked, "There's the girl and the table, but where's her machine?"

While a student in the office of a leading city law firm I was asked by one of the partners to assist in the preparation of a brief, his colleague, who had come from a country town in the interior of the state. We worked busily for several hours, he looking up cases and marking extracts from the judge's opinions, which I copied. Evidently he supposed me to be a correspondence clerk or something similar. Finally it came out that I was a law student. He gazed at me in a state of stupefaction, and remarked in a pathetic, despairing, and regretful tone, as if he had been cruelly defrauded of the sight of such a *rara avis*, "Why—I—never—saw a woman law student before!" The discovery proved an aid to our work, however, for after that the volumes of reports were, as soon as found, turned over to me with the remark, "You know what we want. Make your own extracts."

When the woman lawyer puts out her shingle, or in modern fashion inscribes her name on the marble tablets at the entrance of her building, her first experiences do not differ much from those of her brothers who are just beginning. Perhaps she has a few more "cranks" among her first clients, who go to her because they "think they will get more sympathy from a woman." When sooner or later they have to be shown the door, their reproaches for her inhuman hard-heartedness are particularly severe, because they "expected better things from a woman."

Her clients are not, as many suppose, chiefly women. On the contrary she is more likely to be employed by men, who want to give her a chance to show what she can do. Therefore her cases are as likely to be questions of business contracts as controversies that are connected with matters popularly supposed to be within a woman's sphere. My own first case was a claim of a plumber for work and materials for a new house, and a mechanic's lien had been put upon the property by him. We won the case.

When she appears in court the woman attorney finds the judges and the attending counsel as courteous and as deferential as they would be in her drawing room. They will treat her as an equal, except that they will assist her by placing chairs, handing books and papers, and doing more favors for her than for their male colleagues. In fact they treat her very much as they would treat the distinguished legal lights of the age if they were within the bar, that is, with a deferential courtesy. This of course is only the case when the woman lawyer behaves as a lady. If she assumes a defiant and bullying manner, as if to demand special recognition, she will receive the treatment she deserves. But such conduct is, I am happy to say, extremely rare among our women at the bar, and is much lamented by others who are in public opinion weighed in the same balance with such misguided persons.

A word in closing needs to be said about

cases involving delicate matters. No woman is under any obligation to take such a case. They form really a small fraction of the vast mass of causes tried in court. If, from a sense of duty, a woman lawyer takes such a one, her womanliness is no more contaminated than is the manliness of the man lawyer who enters upon the trial with equally pure motives. So long as such cases must be tried, it is a real moral assistance to the women who must be present as witnesses or perchance as stenographers, to say nothing of the poor sister woman who comes there as complainant or prisoner, to have among the attorneys actively participating in the trial a strong, pure-minded woman. Those of my sisters in the law who have appeared in such cases all testify to the fact that their presence contributes to the decency and delicacy of the entire conduct of the cause.

## HOUSE DECORATION.

BY HESTER M. POOLE.

THE barbarian rejoices in gaudy colors. Orange and green, red, yellow, and blue, clash together like the dissonance of inharmonious bugles and cymbals. There is no softening of tones, no relief of neutral backgrounds, no subtle detection of the affinity of color with color, of shade with shade, which is the mark of artistic perception if not of cultivation. The American Indian daubs himself with any ocher and umber within his reach. The plantation negress dons her brilliant turban and flaunts her many-hued dress with that proud satisfaction born of the gratification of primitive instincts.

In truth, the love of color is a primitive instinct. It is a well-known fact that bees can distinguish color. The apiarist is wont to mark his hives with well-defined tints, which enable the individuals of each swarm more readily to pick out their own homes on returning from their flights. Dogs, cats, birds, and cattle are all attracted by bright colors.

The training and developing of this primitive instinct for intense and pure color into a taste for refined and delicate tones and shades, marks the course of evolution from a savage into a person of refinement and delicacy.

Without doubt this process of development does not always coincide with mental and spiritual evolution. We often enter homes decorated in a manner more striking than agreeable, the inmates of which are people of intelligence and in some degree of refinement. That they have not achieved a high degree is evident from a cursory glance around the apartment.

Glaring color and inharmonious tints abound. Walls covered with huge obtrusive figures, generally showing much gilt, a carpet loud and strident in pattern and tone, a ceiling covered with glaring convolutions, scrolls, and bands, furniture carved and gilded, tapestry, the colors of which comprise all those of the rainbow,—these are the main features of the room. But not all. A confused quantity of rubbish called bric-à-brac, thrust into every nook, overflows them and brawls in a torrent over tables and brackets, mantels and cabinets.

Much of the bric-à-brac may be good in itself. The furniture may be of excellent quality. No better tapestry or plush may be found in the market. Than the gilding upon frames and furnishings none can be finer. And yet the result to a trained eye, is disagreeable and unrefined.

In the first place there is a lack of simplicity. In the second place there is discordance and a lack of fitness.

Should we, therefore, discard primitive colors? By no means. But they ought to be used sparingly and toned into neutrals with a sparing hand.

Nature produces artistic effects. With a free hand she dashes on such coloring as only nature can produce. The jewels of the mine, the wings of the butterfly, the feathers of the peacock, the petals of the tulip, the very dandelions of the grass and weeds of the wayside glow and shine and burn in prismatic beauty. With an unerring brush does the great artist sweep the heavens with gold, crimson, and purple, fused with the living light of the sunset until it fades away into the tender gloom of the starry twilight. In it there is no withholding of color, no reserve of brilliancy and loveliness.

## *HOUSE DECORATION.*



Who can rival the exquisite delicacy and changefulness of nature's handiwork? Her brilliance is evanescent, her reserve continual. Only an episode in the twenty-four hours are sunrise and sunset. Only after it is cut and polished does the jewel shine. A few fleeting summer days mark the life of the butterfly. There are sunless days and rainy days, days of gray clouds and gloom, else sparkle and sunshine, beauty and coloring would not gratify by contrast. Up and out from a background of neutral tint, glows whatever possesses intrinsic worth and beauty.

Does not this truth of the physical world, like all truths of objective nature, symbolize those of the mental and spiritual worlds?

A return to greater simplicity in our habitations, equipage, and dress is a return to the order of nature.

Excess of ornament fatigues the eye and distracts the mind. Walls covered with obtrusive figures, high colors, or much gilding are not those which give a sense of restfulness and quiet. They totally destroy the effect of pictures however good the light in which these are hung. In a conventional reception room or drawing room to be used only upon formal occasions, especially if there are no pictures, a richly toned hanging is admissible. Even then two shades of the same color or at most two quietly contrasting colors, are better than more than two.

If the wall is not self-colored—upon which pictures show at their best—the figures should be geometrical in form, such as arabesques, scrolls, etc., or natural forms conventionalized, never those closely copied from nature. Upon a wall a perfectly shaped and shaded rose or chrysanthemum is out of place unless it appears in a picture or a panel. In various ways the flower may be suggested with a multitude of differences and repetitions, but never fully simulated.

Again, if one tint is superimposed upon another, the effect is brighter and more cheerful when the superimposed figure is lighter than the background. And a refined hanging is one in which the two tones vary only slightly in depth. Such a wall is not only more artistic in itself but it affords a better background for pictures and panels than a multi-colored surface.

Simplify the ceiling also as well as the wall. For an ordinary drawing or sitting room a solid light tint like cream or French gray or dull pale blue is best. By all means discard ornate paper, those kinds showing coruscations and fire-work effects. Small stars and wheels in gilt or silver are admissible. But one solid color, sunny and quiet as a cloudless sunset, finished with one or two bands near the ceiling will satisfy a fastidious taste. The color of the band will accord or contrast with that of the wall and its width will depend upon the size and height of the room.

The carpet or rug ought to be much darker than the wall. It should show the same or complementary coloring. A rug having two deeper shades of the wall color with contrasting colors in the border, is always in good taste. If the tints are not crude or violent the effect is harmonious and delightful to the eye. Besides, from such a background furniture and ornaments show to their best advantage. And, as the walls and floor are only a setting to those who occupy it, they will also look their best in such a room.

As colors and forms are simplified, so also should be furniture. Only in rooms intended to be used for public functions, should there be carving, gilding, and many colored coverings. For general purposes cane and rattan furnishings now show admirable finish. They can be had in black or white with cushions corresponding with the prevailing coloring.

Then brush from the walls and relegate to the attics, useless lumber, cheap ornaments, such as fragile brackets, throws, tidies, and flimsy scarfs. Chromos and picture cards have their place, but that is not the sitting room. One good etching or engraving or water color is worth a van-load of common stuff. A few exquisite forms and fewer colors, a restriction of cheap and lavish ornamentation, a chaste individuality in selecting every article of furniture and decoration for its fitness, for its environments, and its use, and we shall begin to understand the beauty of simplicity.

## EDITOR'S OUTLOOK.

### CLOSE THE COLUMBIAN EXPOSITION ON SUNDAY.

It is a remarkable thing that there is a question to be settled respecting the observance of Sunday at the Columbian World's Fair in Chicago. It is to be a national affair. The Chicago press is very emphatic on this point, and the Directorate will ask Congress to lend them five millions of dollars on this argument—it is a National Fair. The demand of the anti-Christian-Sabbath people that this Fair be kept open seven days in the week is therefore a demand for a national condemnation of the Sabbath. The audacity of this proceeding is as aggressive as it is unprecedented. The Fair must be closed on Sunday. There is no room for any parley or hesitation about it. The Christian people of this country cannot afford to patronize a Sabbath-breaking Fair held in the name of the United States; and the members of Congress and other public officials who influence and directly or indirectly control in the case cannot afford to trifle with the Christian feeling of the country. That sentiment does not ask for any new departure; it merely asks that no new departure toward atheism be taken in the name of the United States.

The reason that this insult to the religious sentiment was being promoted by an element in Chicago has led to a very strong demonstration by the friends of the Day of Rest. A half million of Pennsylvania Christians have sent forward their petition for an observance of the Sabbath. A convention composed of men eminent in every walk of life has been held in Chicago to present to the authorities of the Fair arguments against Sabbath desecration. Every possible means of conveying the Christian protest to the men in control of the Fair has been employed. The gentlemen in charge of this great enterprise cannot plead that they do not know our opinions and wishes on this subject. And yet the question is still an open one; the Fair may be kept open on Sunday.

Two things can still be done to prevent a disgraceful and humiliating national desecration of the Sabbath. First—A rider may be attached to the further legislation required of Congress forbidding the opening of the Fair on Sunday. The Christians of this country ought to be able to put that veto into a law. Send the Directors any reasonable sum of money but condition the loan by an agreement for closed gates. Second—If the gates are opened on Sunday, Christian people can stay away from the whole exhibition until they starve the Directors into decency. There are not enough of non-Christian people to make the Fair a success. If the question is left open, every sincere believer in the Day of Rest will have to settle with his conscience on this matter.

It is too late to argue a question of this sort. We *must* protest against a national endorsement of Sabbath-breaking. We will not have this shame put upon the nation. There is only one motive for a seven-days-a-week Fair, and that is the hope of a sixth more money from gate fees. We doubt the soundness of the hope. But if we surrender to such a plea in this case we shall have to surrender to that plea along the whole line. It would be a conspicuous funeral of the American Sabbath. We hear very little any longer of the classes who cannot attend on week days. There are no such classes in Chicago or in any other American city. The Fair will last long enough to afford every laborer occasions for going to the Fair on more than one week day. We all know well enough that American workingmen can get all the holidays they need for any good purpose, and that they are able to do without the wages of such days.

The worst thing about this entire discussion is that the money gain of Sabbath-breaking stands right in the faces of us all. If the gates are kept open, the motive will be gate fees, nothing, absolutely nothing but gate fees. Other Sabbath-breaking is defended by some pretense of regard for other interests; this gigantic affront to religious sentiment is, if it come to pass, to plead in its defense merely this bald and disgusting plea: "We hope to increase our gate fees." That hope ought to be killed, effectually killed by the Christian people of this great nation—if it becomes necessary to kill it.

## SIGNOR CRISPI.

ALTHOUGH out of office Signor Crispi is still the foremost man in Italian public life. Since the death of Cavour no more vigorous and striking personality has appeared in Italian politics; no statesman who has impressed himself more distinctly on the policy of the country and on the imaginations of his countrymen. Signor Crispi's audacity and imperious temper are due, doubtless, to his parentage in Sicily; an island which produces a distinct type of character, sharply differentiated from the prevailing type of the mainland. Born at Ribera on the 4th day of October, 1819, he studied law at Palermo and began the practice of his profession at Naples. His interest in public affairs was soon shown by the prominent part he played in the insurrection against the infamous Bourbon rule in 1848, that year of widespread popular uprisings. He was the fiery soul of the revolt in Sicily, and when the movement failed fled to France for safety. His efforts for the freedom of his island home were not interrupted by the failure of the first unsuccessful revolt; in 1859 and 1860 he organized a second revolution; entered Garibaldi's army as a private soldier, landed at Palermo and fought in the ranks in that picturesque and memorable struggle. When the Bourbon rule was brought to an inglorious end, he came to the front as a diplomatist and was very influential in bringing about the annexation of the Sicilies to the Kingdom of Italy.

He entered the Italian Parliament as a representative of Palermo in 1861, and was soon recognized as the leader of the constitutional opposition. His political advance was uninterrupted and in 1876 he was elected President of the Chamber of Deputies. This influential position was, however, but a step in Crispi's progress to the highest place open to an Italian subject, the Premiership; the real ruler of Italy. He came into power at a critical moment in the history of contemporary Europe and of Italy. Grave questions affecting the relations of Italy to the great powers and to the Papacy were waiting answers, and Crispi did not hesitate to make them. The tentative, hesitating attitude of Italy toward the rest of Europe was abandoned and a new and decisive note was heard in Italian diplomacy. Crispi had the true Sicilian audacity and pluck; he did not try to find refuge in diplomatic subterfuges but spoke and acted as if a united and puissant nation were behind him. When Cavour surprised Europe by sending a Piedmontese army to join the French and English forces in the Crimea he took a step of the gravest character and won by sheer audacity. By a single bold move he put Italy in line with the great powers and forced from them a consideration which would not otherwise have been secured.

Crispi took the same bold line; he assumed the equality of Italy with the other great powers. His policy found its legitimate expression in the Triple Alliance and in his thorough co-operation with Bismarck. For good or for ill, he united the fortunes of Italy with those of Germany and Austria; and not only greatly advanced the influence of Italy in the European community of nations but exposed her to the perils ot antagonizing France and Russia. In order to sustain this perilous position Italy has been obliged to add immensely to her army and navy and to bear financial burdens which have involved real suffering among the people at large. The consciousness of national importance has done not a little, however, to reconcile the Italian people to the consequences of Crispi's bold stand in European affairs, and every election showed that the country was with the Premier. His recent defeat in the Chamber of Deputies and retirement from office followed close upon an astonishing and overwhelming victory at the polls.

In two recent review articles, one signed and the other anonymous but since acknowledged, Signor Crispi points out the harmony between his home and foreign policy by the declaration, in effect, that Italy was driven into the Triple Alliance by the persistent intriguing of France with the Pope. "Italy," he writes, "requires an assurance that France will not some day direct a new expedition against Rome, or bring, as she has more than once promised, the Vatican question before the European powers." His own policy in this delicate and vital question of the relation of the Italian government to the Pope is indicated in unmistakable terms: "Let Leo XIII. content himself with the inviolability he enjoys, free, independent, in Rome; and let the Catholic populations be content." In other words, the Italian government will never compromise with the Papacy on the question of temporal power. What the outcome of the policy of Signor Crispi will be it is impossible to predict; on the question of the integ-

rity of Italian power as against the Pope he is unquestionably right; the wisdom of allying Italy with Germany and Austria and exposing her to the possible attacks of two great nations cannot be determined until the end of the present *régime* of great armaments is reached. It is certain that this policy, by reason of the vast expense which it has involved, has precipitated a financial crisis of the gravest kind; it is also evident that the same policy, by developing the consciousness of national power and unity, has done much to destroy the old particularism, or division of political parties into little groups concerned only with local interests. In any event Signor Crispi has left a lasting impression of his vigor and ability on contemporary Italy; and although out of power and approaching old age it is not improbable that he may return to office in some critical moment or in response to a popular demand.

## OUR POPULAR AMERICAN POETS.

CRITICISM has not been applied to our contemporary American poetry, as a rule, with any care beyond the haste of newspaper reviewing, and in some way the rumor has been set afloat that we have no living poets, with possibly two exceptions, who deserve especial notice. Mr. Whittier and Dr. Holmes stand well apart from all the rest of our surviving poets. Their eminence and their age have given them distinction while as yet their poetry has not been tried by any competent, measured criticism. They are popular poets in one sense; but, in the common acceptation of the word, they are great as well as popular. It would be hard to point out two other men who by means of verse have wrought a larger change in public sentiment or who have done more, within the past forty-five years, to shape with the poet's quill-point the destiny of their country.

If we leave out these two singers whose popularity and genius cannot be seriously questioned, have we not still a goodly number of men and women in America who are poets justly distinguished? Stedman and Aldrich, Celia Thaxter, Edith M. Thomas, R. H. Stoddard, Edgar Fawcett, Mrs. Piatt, Louise Imogen Guiney, Clinton Scollard, Frank Dempster Sherman, James Whitcomb Riley, R. W. Gilder, W. D. Howells, and H. C. Bunner; these are a few of the names that come first and at once into mind when we think of counting American poets, and the list is by no means complete. Not all of the writers named have achieved a great deal; but each one has shown marked genius. Then there is the gifted young author of the "North Shore Watch," and who shall say that Mrs. Louise Chandler Moulton is not a genuine poet? We have overlooked Charles DeKay, and after all who would think of forgetting Whitman? The truth is we must acknowledge that our country is so spacious and so populous that to attempt to enumerate any class of persons specially prominent in it would be a serious undertaking. Therefore, the worthy poets who do not find their names in this list will not feel that we have purposely left them out. What we have in mind is the thought that contemporary criticism is neglectful of the singers who to-day are doing honor to America with their songs. We are fond of saying that we are a practical people; but in the proslest sense of the word are we practical when we stupidly ignore those who are weaving the subtlest web in the great fabric of our civilization? Chasing the dollar down the grooves of trade is not the only "practical" pursuit open to Americans. As we grow rich it is well for us to grow wise, or little good our riches will do us.

The poets of the past in America have done a noble work for the people. From schoolboy to sage we all have read and re-read our Bryant, our Longfellow, our Poe, and our Lowell. These dead poets are popular in this country and are known the world over; but singular as it may be, the critics who have raised the question whether Poe was really a true poet are mostly Americans. In England and France he is considered our greatest verse writer as well as our greatest genius in prose. Longfellow and Bryant are classed by the best English critics a little below the great poets coming after Shakspere, Dryden, Pope, and Coleridge.

But it is said that our living poets are not distinctively American, that all of them save Whitman are merely English. We cannot see, nevertheless, that it is possible for American poetry to be anything else than English poetry modified by local influences. Ours is the English tongue, ours is the English tradition, ours a modified English civilization. Take, however, Mr. Stedman's poem "How Old John Brown took Harper's Ferry," and you will feel as you read it that the smack of

genuine American life is in it. And there are Bret Harte and Joaquin Miller, we had left them out with all their racy, soil-flavored songs! Just here there is no harm in calling attention to the evident influence of Bret Harte over Rudyard Kipling. It is plain that the young Englishman's genius has been sharply stung by the American bee imported into Great Britain by the poet of California. This is no discredit to Mr. Kipling; but it is suggestive of a coming shift in the balance of literary influence between England and America.

It is worth recording that so far as we know, but three American poets have been poets and nothing else. Longfellow, Hayne, and Whittier may be noted down as men devoted to song. True, Longfellow was a college professor for some time; but not even that interfered with his verse-making. Whittier and Hayne from early manhood onward gave themselves up to poetry; the former is an honored veteran; the latter died with the muse's harness on. It is much easier to prove that America has living poets of high rank than it is to compare these poets with another and classify them. Certainly we are not going to take the risk involved in attempting to arrange names in the order of merit. We are sure that some of the poets mentioned on this page have written song that will not die, have shown to the whole world that our country is not a desert of prose. If the world shall continue to insist upon having from us a "national poetry" let the world tell us what other nation of all time had produced so much and so fine a quality of poetry when but one hundred and fifteen years old.

## EDITOR'S NOTE-BOOK.

It having been settled that the Metropolitan Museum of Art in New York City should remain open on the Sabbath, the attention of the working classes and the public is now called to the very similar discussion relative to the Columbian Exposition. The extensive discussion of these and kindred subjects, wherein the proper observance of the Sabbath is concerned, is surely opening the way for a revision of the industrial system now in vogue. If it were possible for the working classes to use a portion of their time during each working week in the enjoyment of public opportunities there would be no need for any controversy over the questions concerning the Sabbath which now agitate the public mind. The attainment of a social ideal is tersely put by Arnold Toynbee in his "Industrial Revolution": "The plea for the right of all for equal opportunities of development according to their natures."

Along with the very general discussion of placing the entire railway business of the country in the hands of the government, comes the proposition of certain railroad managers to combine the trunk lines of railway and operate the many divided systems under the management of one great corporation. Should this be accomplished, a thing which is not altogether impossible, the company directing the enterprise would have an income several times that of the government and constantly growing, and with an employed force greater in number than the largest standing army in Europe. The influence which such an organization, operated for private gain, would have upon the political and social life of the country, would be incalculable. There is no immediate prospect of any such combination being effected, but the trend of the discussion will be the means of attracting the attention of thoughtful people to what may be one of the great problems of the future.

Two years ago the *Tradesman*, a Southern paper devoted to manufacturing interests, sent out a circular to the employers of colored labor throughout the South, asking for a statement of the comparative wages and efficiency of skilled and unskilled white and negro labor. Replies were received from men employing some 7,000 laborers, indicating the comparative efficiency of skilled and unskilled negro and white labor, with the expression of a decided preference for the negro in some branches of business. The inquiry was repeated in July last, this time asking for opinions relative to the effect produced by education upon the negro. In many of the replies the questions concerning education were entirely ignored. The employers of 3,820 negroes depreciate the value of educa-

tion for the negro, while those employing 2,860 negroes believe that the present mode of education contributes to the value of the negro as a laboring man. In these indications from the South, where it seems the larger portion of our negro population must dwell, the student of social economics will find valuable opportunities for study. It is hoped that the minority report of the Southern employers is correct in the estimate of the value of education.

ECONOMICAL and political signs of the times are significant in that they point to the shifting in a considerable degree of much capital to the ocean and the development of the commercial interests of the United States. Within twenty-five years the development of the continent has attracted the attention of both labor and capital. With the great trunk lines of railway now constructed and the utilization and development of the agricultural and natural resources of the country more than fairly begun, the new field will afford an opportunity for private enterprise. The extensive improvements in the navy, the reciprocity treaties between the United States and other countries, and the postal steamship subsidy act will help to stimulate business action in the building up of the commercial trade of the United States in the future.

THE question of irrigating the Great American Desert attracted about five thousand persons to the irrigation convention at Salt Lake City, September 15. Their number included individuals from all the divisions of the United States west of the Mississippi, and from many foreign countries, who were variously concerned in the science, practical farming, and politics involved. Utah was well chosen for this occasion as better results have been obtained by the methods used here than by those practiced in other localities. The value of an acre of irrigated land in Utah is estimated at $84.25; in New Mexico, $50.98; in Arizona, $48.68; and in Wyoming, $31.40. The chief point under consideration, and one which especially gives the subject a national interest, is the proposition that the National Government give up the public lands to the states and territories within which they are situated, so that these states and territories may take measures for their cultivation. One argument in favor of this arrangement is that so gigantic and expensive an enterprise cannot be accomplished by private funds unless they be invested in a syndicate, and the United States is not likely to engage in irrigation as a speculation. However the United States might be expected to encourage the undertaking by surveying and making plans for the work, and might guarantee the performance of the work by holding the lands responsible for a sum sufficient to cover the expenses of such services.

THE United States has no idea of relinquishing her hold in the Sandwich Islands now that the Nicaragua ship canal promises to make them a desirable stopping place for the great stream of traffic between the Atlantic and Pacific ports. The policy in general of the United States, while it does not show her to be aggressive in attaining ascendency, points to an increase of commercial power. She is contending for the interests of the seal industry in Behring Sea; Hayti bids fair to join her ranks; and in August a Reciprocity Treaty with Spain secured for her commercial control in Cuba. This year especially, nature favors her purpose: a famine in Russia and eastern Germany and a drought in India offer her the best markets for her extra produce. Besides, she hopes to discover how by explosions of dynamite to bring rain at will should nature withhold her supplies.

THE ceremony of opening the great tunnel under the St. Clair River between the United States and Canada was observed September 19. The tunnel, whose interior diameter is 20 feet, extends from Sarnia, Ontario, to Port Huron, Michigan, its actual distance under water being 6,026 feet of nearly level road. Its approaches at each end grade one foot in fifty. With the approaches it is 11,553 feet long. Steel rails for the railway, the best arrangements for fresh air, and electric lights speak for safety and comfort. Making easy connections with the Grand Trunk Railway in Canada and the Chicago and Grand Trunk Railway in America, it saves passengers and freight two hours.

THE relation between the American farmer and the public highways is logically and statistically considered by Mr. Isaac B. Potter. Mr. Potter belongs to the League of American Wheelmen and is chairman of its committee on highway improvements. He says that the common road belongs to the machinery of agriculture as much as does the wagon,

and that any improvements in the road add to the farmer's profit on his produce by the amount he saves in going to market. By showing that a horse can haul twice as much load on a smooth macadam road as on the best dirt road, and from five to ten times as much as on a road of soft mud and ruts, he demonstrates that on American farms poor roads necessitate an otherwise useless expense of $500,000 a day for horses exclusive of their original cost. France has 130,000 miles of good roads and though the area is about four times that of New York the roads are kept in repair at an expense of $18,000,000 a year—about what it costs to keep the horses in New York State four months. He says that the great destroyers of common earth roads are water and narrow wheel tires. In Europe where broader tires are used and the front and hind wheels do not "track," the roads are incomparably better than in America. Wherever in our country the roads have been bettered the condition of the farmers has also improved.

GENERAL ROBERT G. DYRENFORTH, who conducted the experiment in August for causing rain, says that besides the three heavy rain storms which visited the region after the three principal operations, not less than nine smaller rain-falls occurred within the sixteen days of the experiments. The expenses of the trial were met by an appropriation of Congress under the auspices of the Agricultural Department. It took place in Texas on the Staked Plains, where a severe drought has prevailed for several months, and for a number of years there has been a scarcity of rain. The experiment consists of the co-operation of ground batteries with terrific explosions of gas in the upper air, whither it is conveyed by balloons and touched off either by fuses or electricity. The principle is that the upper currents of the atmosphere are disturbed by the concussions of the explosions, bringing rain; or that when it looks like rain but none falls, as often happens in dry regions, the particles of moisture can be jarred or else attracted together by the electricity which must result from the friction of the concussions and which also would change the air currents. The rain doctors of Africa had the idea. Their operations were less intricate; they marched about at the head of bands beating drums and playing on other instruments, screaming and howling vociferously, thus greatly disturbing the atmosphere and producing rain, or failing in their object they forfeited their lives.

THE death of Francois Jules P. Grévy, ex-President of the French Republic, September 9, closed a life that has won a bright place in the history of France. In politics M. Grévy was a moderate republican, and judiciously opposed any measures which savored of imperialism. He never allowed the sentimental theory of forever standing by his avowed convictions without considering whether they had outgrown their application, to interfere with his clear judgment. His entrance to the many high offices in which he so worthily served his nation was gained by sheer force of courage, common sense, and foresight. In the Royal Courts of Paris, in the Assembly, as Vice-President, and as President, his wisdom was universally recognized. Great disaster came upon the Republic for the rejection of a number of his wise measures. For example, the Third Empire and the war with Germany might have been averted by the Grévy amendment. This amendment would have retained a personal government by making the chief executive officer President of the Council of Ministers with an unlimited term of office, but subject to removal at any time. M. Grévy's resignation of the presidency was a misfortune to his country, incurred by the actions of his son-in-law, who brought the whole administration into disgrace. The man never was fully appreciated by the masses, for the reason that his character whether displayed by deed or word appealed to the most thoughtful men.

THE suicide of Balmaceda, September 19, occurs as a climax to the long tragedy so lately enacted in Chili. The death of this man takes from Chili one of its most notable men. Descended from one of the best families in Chili, he was born in 1840 and educated at the Seminario Conciliar of Santiago de Chili. His father having been Senator for many years, Balmaceda was brought in contact with the best statesmen of Chili, and early showed a political bent. He served as Deputy in five successive Legislatures, as Senator, Minister of the Interior, and with others he originated the Reform Club. Balmaceda labored, though unsuccessfully, for the separation of church and state, and in 1884 introduced civil marriage and other liberal laws. He was chosen diplomat to Buenos Ayres at the time of the war between Chili and Peru, and became Minister of For-

eign Affairs under Santa Maria, whom he succeeded as President. After his defeat by the Congressionals, finding all means of escape closed to him, he surrendered to the Argentine Legation in Santiago. Here his death occurred in the room which had been assigned to him. Mr. Trumbull, agent of the Chilian Congressional Party, says of Balmaceda's fall, that Balmaceda determined to enrich himself by speculation in the nitrate beds of Tarapaca owned by the government. This he could do if the government would sell to some syndicate of which he were chief director, but to bring the sale about, a favorable congress was necessary. Congress opposed him, therefore he dismissed it, and setting aside all disagreeable laws, he assumed absolute authority, even suppressing the newspapers. The current judgment on Balmaceda's fate seems to be summed up in the quotation, "Cæsar was ambitious."

THAT the good old-time temperance enthusiasm is still burning brightly in some hearts in Maine was proved by the immense crowd which gathered recently in Lewiston to hear Senator Frye's address. The object of the meeting was to organize a league for the enforcement of the prohibitory law. The position taken by the speaker was that the law is the only remedy for intemperance, and that in so far as he fails to do his part in the enactment and enforcement of right laws every man is responsible for every drunkard. The tenor of his speech might well entitle the Senator to the position of leader of the fanatics, which class he so highly extolled. But it is just such speeches that tell, that arouse both the friends and the foes of a movement to the fact that a champion is alive to its interests who does not fear to strike deadly blows against all opposing forces.

CONCENTRATED thought and organized work applied to the subject of philanthropy have succeeded in developing many ways of aiding the poor without treating them as paupers. One of these good plans thus devised is that recently put into operation in Chicago, called The Helping Hand. A large building has been suitably fitted up in which any one may obtain food, bed, and a bath at cost prices to be paid either in money or in work furnished by the institution. Connected with it is a free employment bureau and until positions are secured half day work is given to all, consisting mostly of street-cleaning. Kept thus at the level of independence, the poor stand a much better chance of helping themselves to better things than if reduced to the humiliation of accepting alms.

As early as last February a scarcity of food began to oppress many parts of Russia. In the Konstantinovka district a great number of sufferers have suspended cooking since Easter, having been reduced to dependence entirely on charity. The statement made in August by the Ministry of Finance shows the deficit in Russia's rye crop to exceed the broadest inferences. All exportation of rye and cereals for cattle food has been forbidden by ukase. From eastern Germany also no wheat products can be exported because of the wheat famine there. Europe realizes her impending distress. Indeed in August alone she imported from the United States nearly three times as much wheat as during that month last year. If the United States and Canada could possibly export 225,000,000 bushels, with the most liberal allowances for products in other countries, the *American Agriculturist* still finds the world's food supply to be short by at least 200,000,000 bushels of wheat and rye, and possibly by twice that amount. Added to this calamity the potato crop almost completely failed in Ireland and shows great decrease on the Continent. Europe will suffer greatly from want of provisions, so that the clamors for food are likely to drown the cries for war.

THE Jews from all parts of the Union have united to lend a helping hand to their unfortunate brothers. More than fifty delegates from the East, West, North, and South, attended the meeting called at Hebrew Institute recently in New York City. A general committee was formed for all the societies in the country. It is called the American Committee for Ameliorating the Condition of Russian Hebrew Refugees. The organization proposes to assist the Hebrew exiles to homes and to teach them the English language and the various trades. Those societies near the coast will especially care for and send inland the new immigrants.

## C. L. S. C. OUTLINE AND PROGRAMS.

*FOR NOVEMBER.*

### OUTLINE OF REQUIRED READING.

*First week* (ending November 7).

"The Leading Facts of American History." Paragraphs 78–101.
"Social Institutions of the United States." Chapter VI.
IN THE CHAUTAUQUAN:
"The Battle of Long Island."
"The History of Political Parties in America."
Sunday Reading for November 1.

*Second week* (ending November 14).

"The Leading Facts of American History." Paragraphs 102–130.
"Social Institutions of the United States." Chapter VII.
IN THE CHAUTAUQUAN:
"Domestic and Social Life of the Colonists."
"Physical Life."
Sunday Reading for November 8.

*Third week* (ending November 21).

"The Leading Facts of American History." Paragraphs 131–145.
"Social Institutions of the United States." Chapter VIII.
IN THE CHAUTAUQUAN:
"Thomas Jefferson."
"National Agencies for Scientific Research."
Sunday Reading for November 15.

*Fourth week* (ending November 30).

"The Leading Facts of American History." Paragraphs 146–161.
"Social Institutions of the United States." Chapter IX.
IN THE CHAUTAUQUAN:
"The Colonial Town Meeting."
"The Adulteration of Food."
Sunday Reading for November 22 and 29.

### SUGGESTIVE PROGRAMS FOR LOCAL CIRCLE WORK.

#### FIRST WEEK.

1. Table Talk—The World's Fair at Chicago.
2. Paper—The Quakers in Fiction (prose or verse).
3. Readings—"Modern Witchcraft" and "Nathan Hale."*
4. General Discussion—Religious persecutions in early America.
5. Questions on American Facts and Fancies in *The Question Table.*

#### SECOND WEEK.

1. Game—The Thirteen Colonies. This is to be modeled after the game of "Twenty questions" or "Who am I?" A row of chairs having a slip of paper with the name of a colony laid on each one, beginning at the head of the line with Virginia and following in the chronological order of the establishment of each (see Topical Analysis on page XLV. of the text-book in history) is to be placed for the questioners. A person is to leave the room and the company to select the colony which he is to represent. On his return he asks some one, "Who am I?" and the answer must be strictly accurate, but given in a way to conceal identity. No leading question such as, "Did I banish Roger Williams?" or, "Did William Penn settle in my territory?" will be allowed until they can be deduced from previous answers. Chiefly the one question, "Who am I?" should be rapidly presented to one after another until from the replies a definite conclusion is reached. As soon as this is done the questioner seats himself in the chair containing the name of his colony. If he makes a mistake he is to be spatted out; if right he joins the company in answering the next questioner. The point in the game for the questioner is to discover his identity as soon as possible, for the company, to baffle him as long as possible by ingenious answers. The one who reveals the colony in the answer is to be the next questioner.
2. Questions on Botany in *The Question Table.*
3. Reading—"What the Goddess Gave us to Talk About."*
4. Debate—Resolved: That the publication of Sunday newspapers should be suppressed by law.

#### THIRD WEEK.

1. Table Talk—Current events.
2. Character Sketch—General Wolfe.
3. Reading—Anne Bradstreet's "Prologue."*
4. *Questions and Answers* on Social Institutions of the United States.
5. Debate—Resolved: That of the two American faults, the former vaunting of their own

*See *Library Table*, page 246.

*See *Library Table*, page 246.

country and the recent aping after England, the latter is the greater.

FRANKLIN DAY—NOVEMBER 22.

A plowman on his legs is higher than a gentleman on his knees.—*Poor Richard.*

A FRANKLIN JUNTO.

I had formed most of my ingenious acquaintance in a club of mutual improvement which was called a JUNTO. The rules that I drew up required that every member in his turn should produce one or more queries on any point of Morals, Politics, or Natural Philosophy to be discussed by the company; and once in three months produce and read an essay of his own writing on any subject he pleased. Our debates were to be under the direction of a president and to be conducted in the sincere spirit of inquiry after truth without fondness for dispute or desire of victory.—*Franklin's Autobiography.*

1. Paper—Franklin as a moralist.
2. Paper—Franklin as a politician.
3. Paper—Franklin as a philosopher.

   Each paper is to be followed by a general discussion of the theme in which all should consider themselves bound to carry out Franklin's rules regarding every member taking part in the discussion of every point.
4. Readings—"The Parable," "The Post Office in Franklin's Time," "Franklin's Exaggeration."*

In answer to requests, the following outline program for the whole year's work, making American Literature the prominent theme, is given. One of the same character was published in THE CHAUTAUQUAN four years ago. The present one is modified scarcely more than to allow for the change in the Required Readings.

October—First Week. American History; Social Institutions of the U. S. Sketch—Early poets, Mrs. Anne Bradstreet, John Trumbull, Philip Freneau, Joel Barlow.

Second Week—Columbus Day.

Third Week—American History; Social Institutions. Sketch—The Theologians, Cotton Mather, Jonathan Edwards.

Fourth Week—Required Readings in THE CHAUTAUQUAN. Sketch—Daniel Webster.

November—First Week. Bryant Day.

Second Week—American History; Social Institutions. Sketch—Washington Irving.

Third Week—Franklin Day.

Fourth Week—Required Readings in THE CHAUTAUQUAN. Sketch—James Fenimore Cooper.

December—First Week. Washington Day.

Second Week. American History; Social Institutions. Sketch—Joseph Rodman Drake and Fitz-Greene Halleck.

Third Week—American History; Social Institutions. Sketch—Henry D. Thoreau.

Fourth Week—Required Readings in THE CHAUTAUQUAN. Sketch—The Historians, William Heckling Prescott, John Lothrop Motley, George Bancroft.

January—First Week. Lincoln Day.

Second Week—American History; Social Institutions; The Story of the Constitution. Sketch—Alice and Phœbe Cary.

Third Week—American History; Social Institutions; Story of the Constitution. Sketch—Ralph Waldo Emerson.

Fourth Week—Required Readings in THE CHAUTAUQUAN. Sketch—Edgar Allen Poe.

February—First Week. American History; Story of the Constitution. Sketch—Oliver Wendell Holmes.

Second Week—American History; Story of the Constitution. Sketch—Harriet Beecher Stowe.

Third Week—Lowell Day.

Fourth Week—Longfellow Day.

March—First Week. Initial Studies in American Letters; Story of the Constitution. Sketch—Margaret Fuller Ossoli.

Second Week—American Letters; Story of the Constitution. Sketch—Walt Whitman.

Third Week—American Letters; Story of the Constitution. Sketch—J. G. Saxe and J. T. Trowbridge.

Fourth Week—Hawthorne Day.

April—First Week. American Letters; Two Old Faiths. Sketch—The Humorists, "Josh Billings," "Artemus Ward," "Mark Twain."

Second Week—American Letters; Two Old Faiths. Sketch—Dr. J. G. Holland.

Third Week—Whittier Day.

Fourth Week—Readings in THE CHAUTAUQUAN. Sketch—Bayard Taylor.

May—First Week. Classic German Course in English. Sketch—Louis Agassiz.

Second Week—Lessing Day.

Third Week—Classic German Course. Sketch—William Dean Howells and George W. Cable.

Fourth Week—Readings in THE CHAUTAUQUAN. Sketch—Charles Dudley Warner and George William Curtis.

June—First Week. Goethe Day.

Second Week—Classic German Course. Sketch—Edward Everett Hale.

Third Week—Classic German Course. Sketch—Helen Hunt Jackson and Elizabeth Stuart Phelps Ward.

Fourth Week—Classic German Course. Sketch—Any one or any group in the long list of famous modern writers not mentioned.

* See *Library Table*, page 246.

## C. L. S. C. NOTES AND WORD STUDIES.

### *ON REQUIRED READINGS FOR NOVEMBER.*

"THE LEADING FACTS OF AMERICAN HISTORY."

P. 85. "Mrs. Anne Hutchinson" came over from England in 1634. "The views she maintained were of the kind called Antinomian; that is, the law was not a schoolmaster to bring men to Christ; the Person of the Holy Ghost dwells in a justified person and becomes his justification; no sanctification can help to testify to a man that he is justified, or of him, because it may be assumed. . . . A synod of ministers and magistrates condemned the opinion of Mrs. Hutchinson. . . . The court banished her. . . . She removed to Connecticut, and afterward to New York, where she was killed some years after by the Indians."—*Bryant's "Popular History of the United States."*

P. 88. "The Quakers." The sect was founded about the middle of the seventeenth century by George Fox, a native of Drayton, England. In the year 1647 he began wandering from place to place, exhorting people to repentance. He denounced the existing forms of religion, and insisted on a literal carrying out of all the teachings of the Bible. Slowly at first others gathered round him, and the company adopted the name of "The Religious Society of Friends." The name Quakers is said by some to have originated from the fact that when Fox was once brought before the magistrates he bade them "quake at the word of the Lord." Others say, the reason was that the Friends often "trembled under an awful sense of the infinite purity and majesty of God."

P. 91. The Quaker woman who was hanged was Mary Dyar. The four persons who were sentenced were given the choice of going into exile or of suffering the death penalty. Two of the men stood firm and were executed. The other man and Mary Dyar chose banishment. But afterward when "the love of martyrdom had triumphed over fear," the woman returned, was condemned and hanged.

P. 92. "Witchcraft." "A daughter and a niece of Samuel Parris the minister were attacked with a nervous disorder which rendered them partially insane. Parris believed, or affected to believe, that the two girls were bewitched, and that Tituba, an Indian maid-servant of the household, was the author of the affliction. . . . He tied Tituba and whipped the ignorant creature until, at his own dictation, she confessed herself a witch. . . . Parris had had a quarrel in his church. A part of the congregation desired that George Burroughs, a former minister, should be re-instated to the exclusion of Parris. Burroughs still lived at Salem; and there was great animosity between the partisans of the former and the present pastor. Burroughs disbelieved in witchcraft and openly expressed his contempt of the system. Here then Parris found an opportunity to turn the confessions of the foolish Indian servant against his enemies, to overwhelm his rival with the superstitions of the community, and perhaps to have him put to death. There is no doubt whatever that the whole murderous scheme originated in the personal malice of Parris. . . When the noble Burroughs mounted the scaffold he stood composedly and repeated correctly the test prayer which it was said no wizard could utter. The people broke into sobs and moans and would have rescued their friend from death."—*Ridpath's "History of the United States."*

P. 95. "Scotch-Irish." "A hardy people formed by an intermixture of Scotch, English, and Irish families more than two hundred and fifty years ago. Queen Elizabeth found her subjects in Ireland so uncontrollable that she determined to try the experiment of transplanting to that island the reformed religion, with some of her English and Scotch subjects. . . . Elizabeth did not meet with much success, but her successor, James I., did. He determined to introduce whole English and Scotch colonies into Ireland. These were sent chiefly to the northern portions of Ireland. . . . These colonists from Scotland and England intermarried with the natives, and from this union sprang the race of law-loving, law-abiding, loyal, enterprising freemen from whom came many of the best settlers in Pennsylvania, Virginia, and North Carolina."—*Harper's "Cyclopedia of United States History."*

P. 112. "Chowan" [chō-wän].

P. 120. "Altamaha" [al-tâ-mâ-hä′].

P. 138. "Pontiac's secret league." "Pontiac reserved for himself the most difficult task of all—the capture of Detroit. But in this hour of impending doom woman's love interposed to save the garrison from butchery. An Indian girl of the Ojibwa nation came to the fort with a pair of moccasins for Major Gladwyn, the commandant, and in parting with him mani-

fested unusual agitation and distress. She was seen to linger at the street corner, and the sentinel summoned her to return to the major's quarters. There, after much persuasion and many assurances of protection, she revealed the plot. When Pontiac's band on the following day attempted to gain the fort by treachery, they found every soldier and citizen under arms and ready to receive them. Then followed a protracted siege, and the savage horde was finally driven off. But in all other quarters the attacks were attended with the most fatal results."

"Miquelon" [mik-e-lon′].

P. 152. "Cradle of Liberty." "This name was given to Fanueil Hall because it was the usual meeting-place of the patriots during their long contest with royal power, before the kindling of the old war for independence. It was erected in 1742 at the sole expense of Peter Fanueil of Boston, who generously gave it to the town. The lower story was used for a market, and in the upper story was an elegant and spacious hall with convenient rooms for public use."

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"SOCIAL INSTITUTIONS OF THE UNITED STATES."

P. 92. "Ecclesiastical." The Greek word for assembly was *ekklesia*; and as it was applied to the meetings or assemblages of the early Christians, it soon took on the meaning of church. Hence anything pertaining to the church is styled ecclesiastical.

"Monophysite" [mō-noph′i-site]. A term derived from two Greek words meaning single and nature. It is the name of the sect which holds that there is but one nature in Christ, "that of the incarnate word, His human nature having been absorbed by the divine." The sect was founded by Eutyches of Constantinople in the fifth century A. D.

"Kulturkampf." Directly after its establishment in 1871 the new German empire "found itself involved in the ecclesiastical contest with the Church of Rome known as the 'Kulturkampf,' which had previously begun in Prussia. The origin of the struggle was an effort to vindicate the right of the state to interfere somewhat intimately with the behavior, appointments, and even educational affairs of all religious societies in the country."

P. 95. "Axiom" [ax′i-om]. The Greek verb from which the word is taken means to think worthy; hence it was applied by philosophers to a position worthy of authority. "In science that which is assumed as the basis of demonstration. In mathematics, a self-evident proposition." "Philosophers give the name of axioms only to self-evident truths that are necessary and are not limited to time and place, but must be true at all times and places."

P. 96. "Phil-an-throp′ic." One who cultivates a practical love of mankind, a readiness to do good to all men, is called a philanthropist. Greek, *anthropos*, man, and *philos*, a friend. The adjective form is almost synonymous with the word benevolent, and is opposed to selfish.

P. 97. "Hierarchy" [hi-e-rark-y]. Literally, sacred rule, the word being in the original a Greek compound of these two words. A sacred body of rulers. A form of government administered by the priesthood or the clergy.

"*Imperium in imperio.*" A kingdom within a kingdom.

"Pri-mor′di-al." Latin, *primus*, first, *ordiri*, to begin. Existing from the beginning.

P. 99. "Pe-dant′ic-al-ly." With a boastful display of learning. Archbishop Trench places pedant among "the words which men have dragged downward with themselves, and made more or less partakers of their own fall. Having once an honorable meaning they have yet with the deterioration and degeneration of those that used them, or of those about whom they were used, deteriorated and degenerated too. . . Pedant in the Italian from which we borrowed the word, and for a while too with ourselves was simply a tutor."

P. 101. "Cor′po-rate." Formed into a body by legal enactment; united in a company and authorized to act as an individual.

P. 104. "Schismatic" [siz-mat′ic]. Implying that a seclusion or separation has taken place, caused by a difference of opinion.

"Apostolic succession." "An uninterrupted succession of bishops and through them of priests and deacons (these three orders of ministers being called the *apostolic orders*) in the church, by regular ordination from the first apostles down to the present day, maintained by the Roman Catholic, Greek, Oriental, and Anglican churches to be historical and to be essential to the transmission of valid orders."

"Vested interests." "Interests completely assured, and constituting such a right as a change in the law generally ought not to take away except for public use and upon compensation."

P. 106. "Pecuniary." Pertaining to wealth or property. There may be traced in the word the record of an ancient custom. In early Greece and Rome cattle were used as money, and were passed from owner to owner as money changes hands to-day. The Latin word for money, *pecunia*, is derived directly from the Latin word for cattle, *pecus*.

"*Ex-Cathedra.*" A Latin expression meaning literally from the chair; hence with authority. It was originally used with reference to the decisions of the pope and those high in authority in the church.

P. 107. "Subventions." Government aids or bounties.

"Plebeians" [plē-bē'yans]. The ancient Romans looked upon their citizens as divided into two great classes, the patricians or those of high birth—the word coming from *patres*, fathers,—and the common people or plebeians, from *plebs, plebis*, Latin for common people.

P. 110. "The Council of Ephesus." This was the third ecumenical or general council held by the Christian church; it was called in the year 431.

P. 111. "Cures." Spiritual charges, curacies; usually restricted to the Roman Catholic and Anglican churches.

P. 115. "Hor'ta-to-ry." Latin, *hortari*, to exhort, to incite. Exhorting, inciting, encouraging.

P. 117. "Ag-nos'ti-cism." "The doctrine that the ultimate cause and the essential nature of things are unknowable or at least unknown. The word agnostic was suggested by Professor Huxley in 1869. . . . He took it from St. Paul's mention of the altar to 'the Unknown God.' Acts XVII., 23." The inscription in the original Greek was *agnosto Theo*.

P. 118. "Lit'ur-gy." The difference between words that are native to a language and words that are simply transplanted from one tongue to another is well shown in this instance. In the English it is simply an arbitrary term, whose definition has to be learned and remembered, as without a knowledge of the classics there is no clue to its meaning within itself. The Greeks recognized it as compounded of *leitos*, belonging to the people, public, and *ergein*, to do. Applied to religious services it designated the part in which the people were to do their prescribed share. To the Greeks the word simply said the people's part to do. It is now specifically applied to the established form of public worship in those churches which use forms.

P. 123. "An-ti-nō'mi'an-ism." John Agricola (1492–1566), a German theologian, held that the moral law was binding only upon unbelievers, that the acceptance of Christianity placed one under a new economy with which law had nothing to do. Some of his followers affirm that a child of God cannot sin, and that good works hinder salvation. Agricola affirmed that these doctrines necessarily followed Luther's doctrines, but Luther most vigorously repelled the assertion. The word is a Greek compound from against and law.

P. 126. "*Soles occidere*" etc. A selection from the Latin poet Catullus. A free translation would be

Suns may set and rise again;
For us when once the brief light of life has gone down,
There is one perpetual night to be slept through.

P. 147. "Tocqueville" [tŏk'vil], Alexis de (1805–1859). A French author, who visited the United States, studied the political and social institutions, and wrote a celebrated philosophical work, "Democracy in America."

P. 152. "Armorial bearings." Devices borne on a shield "usually with the addition of a crest and supporters. The right to bear the arms of the father is inherited by the sons.

"Anglomania." An excessive attachment for or imitation of that which is English.

"Par've-nu." The French word for one newly arisen into notice; an upstart.

P. 153. "Cricket eleven." A game played with bats, balls, and wickets, and requiring eleven players on each side.——"The stroke." The one who handles the stroke oar, called the stroke-oarsman or the after-oarsman. As his are the aftermost oars in a rowboat all the other rowers must conform their strokes with his.

## QUESTIONS AND ANSWERS.

*ON THE C. L. S. C. TEXT-BOOKS.**

"SOCIAL INSTITUTIONS OF THE UNITED STATES."

1. Q. Of all the differences between the Old World and the New which is the most salient? A. That in the New World the government has nothing to do with ecclesiastical matters.

2. Q. To the union of church and state in Europe may be traced what evil results? A. It has caused half of the wars and half of the internal troubles.

3. Q. How is any attempt at such union in

*The questions and answers on "The Leading Facts of American History" are omitted because of the exhaustive list of Questions for Examination published in the back of the book.

the United States forbidden? A. By prohibitions in the Federal Constitution.

4. Q. Are the same prohibitions to be found in the state constitutions? A. In a general way; but in several states there still exist qualifications.

5. Q. What was the early plan of government which New England adopted? A. A sort of Puritan theocracy.

6. Q. In what two states did a political struggle take place over the process of "disestablishing" the privileged church? A. Connecticut and Massachusetts.

7. Q. In regard to what one question only have controversies arisen as to state action in religious matters? A. The appropriation of public funds to charitable institutions managed by some particular denomination.

8. Q. How is a state recognizing no church looked upon in Europe? A. As a godless state.

9. Q. Upon what two principles does the state refrain from interference in church matters? A. The political and the religious principle.

10. Q. How would the favoring of a particular church interfere with the foundation principle of American government? A. It would be an infringement on equality.

11. Q. How do most Europeans regard the state? A. As an ideal moral power.

12. Q. How do Americans look upon it? A. As a municipality created for business purposes.

13. Q. What two evil consequences do European defenders of established churches fear from disestablishment? A. The waning of religious influence and the lowering of the incomes and of the social status of the clergy.

14. Q. What two benefits do the advocates of a free church in a free state promise from disestablishment? A. The destruction of social jealousies and growth of spirituality.

15. Q. What does American experience say upon these four points? A. That as regards all of them the fruits of freedom have been good.

16. Q. Name the first point considered in estimating the influence of religion in America? A. The extent to which its external ministrations are supplied and used.

17. Q. Of what is any observer soon made aware regarding this? A. That there are churches everywhere and that they are generally well attended.

18. Q. What furnishes another test of religious influence? A. The observance of the Sabbath.

19. Q. Why is it hard to state any general view as to the substance of pulpit preaching? A. Because the differences between denominations are marked.

20. Q. What general tendency is noted? A. That sermons are becoming less metaphysical and doctrinal.

21. Q. Is scepticism making any advance? A. The most opposite statements are made concerning this question.

22. Q. What general difference is observed between Americans and Europeans in theological discussions? A. The former will treat minor issues in a bolder spirit, but they are more apt to recoil from blank negation.

23. Q. How does the social side of church life in America compare with that of Europe? A. It is more fully developed.

24. Q. How does the United States compare with other countries in works of active beneficence? A. No land has ever surpassed it.

25. Q. Why does America seem as unlikely to drift from her ancient moorings as any country of the Old World? A. Because religion and conscience have always been an active force in her commonwealth.

26. Q. What has been claimed one of the best tests of a country's progress in civilization? A. The position which women hold in it.

27. Q. As respects all private rights, including control of their own property, how do women stand in the United States? A. On an equality with men.

28. Q. What is true regarding a professional career for American women? A. That they may more easily enter it than European women.

29. Q. In promoting what causes do women have an especially conspicuous part? A. Those of a moral and philanthropic nature.

30. Q. How does the part taken by American women in politics compare with that of their English sisters? A. It is less.

31. Q. In what instance were the women of this country offered equal rights with man in the management of national affairs? A. In the platform of the Prohibition party, for 1884.

32. Q. Why are women reaping greater benefits from the American system of education than men? A. Because girls are more apt to continue in school and pursue the higher branches while boys rush off to business life.

33. Q. What charge is often made against the public system of higher instruction? A. That it tends to raise poor girls out of their sphere and make them discontented.

34. Q. What charge has been brought against the great privileges yielded to American women? A. That it has told unfavorably upon their manners disposing them to claim as a right what is only a courtesy.

35. Q. Name the three causes combining to create a higher average of literary taste and influence among the women of America than among those of Europe. A. Their educational advantages, the recognition of their equality with men in the social and intellectual life, and the leisure which they possess.

36. Q. Name the results of these causes on the character and the usefulness of the women? A. They have produced a valuable independence and capacity for self-help.

37. Q. How has the development of this new type of womanhood affected the nation at large? A. It has gained on account of it in many specified ways.

38. Q. What is a pre-eminent feature of the United States? A. That it is the land of equality.

39. Q. In what sense of the word does the amplest measure of equality exist in America? A. In its political sense.

40. Q. Is there now equality of material conditions? A. No, and the difference between rich and poor will constantly increase.

41. Q. In what other respect is there a tendency for equality to steadily diminish. A. In education.

42. Q. What one thing only regarding social equality may be asserted with confidence. A. That there is no rank in America.

43. Q. Name the distinctions existing between Americans and influencing their social positions. A. Those of birth, of wealth, of official position, of intellectual eminence.

44. Q. To what ridiculous practice has a desire to emphasize the first distinction led? Anglomania.

45. Q. Of what fault are Americans most frequently accused? A. The worship of wealth.

46. Q. Does official rank confer great importance? A. Only to very few.

47. Q. Does intellectual attainment excite notice? A. Not until it becomes eminent; then it receives more respect than in Europe.

48. Q. In what does the real sense of equality come out? A. In the idea which men form of other men as compared with themselves.

49. Q. In spite of the universal acceptance of the idea of equality what is true regarding society? A. That there are grades and distinctions sharply drawn.

50. Q. What is the effect of social equality upon the manners of the people? A. The people have gained more than they have lost in this respect.

## THE QUESTION TABLE.

*ANSWERS IN NEXT NUMBER.*

### AMERICAN FACTS AND FANCIES.

1. How and through whom did the use of a substitute for fractional silver currency originate?

2. In what year were no silver dollars issued?

3. During what four years were no half dollars issued?

4. When and under what circumstances was the word "God" first used in any Government act?

5. When was the motto *E Pluribus Unum* first used and when dropped from all silver coins except the trade dollar?

6. What are the only two coins perpetuating the designer's name?

7. Whose profile is stamped upon the Bland silver dollar?

8. What and when were the first coins struck by the United States Mint?

9. Who was the original of the present Liberty head?

10. How have the designs of the coins been influenced by the United States flag?

### PHYSIOLOGY.

1. What led Harvey to think of a circulation of the blood?

2. Of what fanciful theory of the ancients are the expressions, large-hearted and good-hearted, the remains?

3. What organs of the body serve as stoves?

4. How is the heat, generated in these stoves, distributed through the body?

5. When too great heat is generated what act as safety valves?

6. What causes perspiration?

7. It is said that on a ceremonial occasion Pope Leo X. caused a young child to be completely covered with gold leaf to represent the glory of an angel, and that in a few hours the child died; what physiological cause produced the fatal result?

8. Why were the arteries supposed by the ancients to be air tubes leading through the body?

9. How many and what classes of animals are warm-blooded?

10. Parties climbing to lofty mountain

heights are frequently troubled by nose bleed; why?

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BOTANY.

1. Of what use are leaves to a plant?
2. Do all plants have leaves?
3. Is it true that plants purify the air? Why?
4. To what are due the autumnal tints of leaves?
5. What causes the falling of leaves?
6. What part of the plant are the scales of the onion? What is the "boot" of the rhubarb and yellow dock?
7. Explain the so-called sleep of plants.
8. Give common illustrations of it.
9. On account of what peculiarity are heliotropes and marigolds used as barometers?
10. What is the significance of the following old rhyme of weather lore?

"When the elmen leaf is as big as a mouse's ear,
Then to sow barley never fear.
When the elmen leaf is as big as an ox's eye,
Then say I, 'Hie, boys, hie!'"

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WORLD OF TO-DAY—CHILI.

1. From what is the name Chili supposed to be derived?
2. Who owned Chili at the time of Pizarro's exploits in South America?
3. When did the Chilians take their first step toward asserting independence by deposing their Spanish president?
4. To what destructive natural agency is Chili subject?
5. What native Indian race still inhabits a part of Chili?
6. In what mines is Chili one of the richest countries in the world?
7. What new pass over the Andes discovered in 1883 is of vast commercial importance to Chili?
8. Where is the nitrate country?
9. What is this nitrate?
10. What was the saltpeter war?
11. What was the cause of the recent struggle in Chili?
12. For the benefit of which party in the struggle did the *Itata* seek to obtain arms in the United States?
13. What place did the insurgents make the base of their operations?
14. Who was made president of the junta, or the provisional government, established on the overthrow of Balmaceda?
15. When will the new president of the republic, elected October 18, take his seat?

ANSWERS TO QUESTIONS IN THE CHAUTAUQUAN FOR OCTOBER.

AMERICAN FACTS AND FANCIES.

1. The American Fabius. This was the policy Fabius adopted against Hannibal. 2. John Adams, being the quick second to the resolutions of Richard Henry Lee, and to whose influence in the Continental Congress the adoption of the Declaration of Independence is in great measure due. 3. Jefferson; suggested by his great height and slender figure. 4. Being the author of the resolutions that led to the invitation for the convention of 1787, issued by the Virginia legislature, that paved the way to the adoption of the Constitution of the United States; also attributable to the fact of his being the oldest survivor of the signers of the Constitution. 5. Jackson, when prosecuting the southern Indian war. 6. Tyler, because of his being president through the death of the one elected; the first such instance in United States history. 7. Fillmore. 8. Buchanan. For Old Public Functionary, as he called himself in his message to Congress in 1859. 9. Martin Van Buren, because he always extricated himself admirably from all charges of political chicanery brought against him. 10. The number indicated his rank as Lieutenant-General.

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PHYSIOLOGY.

1. From the Greek *phusis*, nature, and *logos*, discourse. 2. Organic bodies are composed of portions designed for particular uses; inorganic bodies are homogeneous throughout. 3. They are devoid of the living principle of growth; they increase by accretion. 4. The mode of growth which characterizes organic life. 5. The special use for which each organ is created is called its function. 6. Change is constantly taking place in the organic, and is entirely banished from the inorganic. 7. Animals possess a nervous system, which bestows upon them the powers of motion and sensation. 8. The body, the food, the respiration. 9. As chyle. 10. The heart, arteries, veins, capillaries. 11. The wound upon an artery; the blood being carried from the heart through the arteries flows with greater force and velocity than that returning to the heart through the veins. 12. The arterial system has a much less capacity. 13. In the lungs. 14. Respiration and circulation. 15. The former increases them, sending out more blood which reddens the cheek; the latter retards them.

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BOTANY.

1. It is the science of the vegetable kingdom. 2. It comes from the Greek word *botane*, an herb.

3. The latter science treats only of the laws of plant growth. 4. Theophrastus, who lived in the fourth century B. C. 5. Medicine. 6. Animals often exhibit a remarkable instinct regarding the curative properties of herbs. 7. A method of divination by means of plants. 8. The letters of a person's name and the question he wished to ask were written on the separate leaves, which were then exposed to the wind for a certain time; as many letters as remained in their places were then collected and joined to form some word which was to be taken as the answer to the question. 9. Seventy. 10. The artificial.

THE WORLD OF TO-DAY—CANADA.

1. Its total area is about 3,500,000 square miles; that of the United States, excluding Alaska, is about 3,000,000. 2. In 1867, by an imperial act of the English Parliament. 3. Newfoundland with its dependency Labrador is the only one. 4. Nova Scotia. 5. The Queen of England, whose representative in the Dominion is the Govenor-general. 6. Lord Stanley, appointed in 1888. 7. A nominated Senate and an elected House of Commons, which compose the Parliament. 8. Prime minister or premier. 9. From its establishment in 1867 to 1873, and from 1878 till his death in June of the present year. 10. Mr. J. J. C. Abbott. 11. A treaty granting equal privileges of commercial intercourse in certain specified particulars to the people of the countries concerned. 12. In 1854. 13. Those of the sea, the soil, the forest, and the mine. 14. In 1866. 15. The Washington treaty of 1872.

## THE C. L. S. C. CLASSES.

*1882—1895.*

### CLASS OF 1893.—"THE ATHENIANS."

*"Study to be what you wish to seem."*

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Two valiant '93's living out in the East Indian jungles send an interesting picture of their life. One writes: "I am sorry that we must be behindhand with our papers again this year but there are so many things to prevent our keeping up our reading with anything like regularity that we must be content to follow along after our more prompt brothers and sisters. The greater part of our reading the past year has been done as we were driving along the road to and from our village work or as we sat by the roadside under a shade tree waiting for the kettle to boil. We often drive out for the day and visit several villages, taking our lunch with us, and stop by the roadside to make tea and have our midday meal. Then we read in tent in the evenings, and while the tents are being thrown down or put up—a little here and a little there, and thus we get through. Our books are the only literary recreation we have. Our house is in the jungle far from lectures, concerts, or anything of the kind. We are two lone "Athenians" out in a desert of ignorance and superstition and often find respite from our burden of cares in THE CHAUTAUQUAN. We send good wishes for the success of the C. L. S. C. and especially the Class of '93."

### CLASS OF 1894.—"THE PHILOMATHEANS."

*"Ubi mel, ibi apes."*

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CLASS FLOWER—CLOVER.

THE PRESIDENT'S GREETING.—THE Class of '94 is at last to be congratulated on having a baby sister. All of us who went through the same experience in our respective families—a few years or many years ago—know how we felt when there was some one younger

than ourselves for inquiring friends to worry over, and how big we suddenly grew—in our own estimation. Well, the cases are nearly parallel, except that no infant ever grew in a year so much as we. We have outgrown all the weaknesses peculiar to infancy in the Chautauqua family; we have outlived the doubts and fears with which we began the course; we have tested our strength and increased it by exercise; and we have learned, besides what books have taught us, that a little application goes a long way in study as well as in business.

The course for the coming year is one which no American can afford to neglect, for it is largely the study of our own beloved country, of which all of us talk a great deal and know deplorably little. The books prepared for us are admirable, and the "Required Readings" promise to be all they should.

But while we are doing our best for ourselves as a class and as individuals, let us not forget that we are members of a great army whose ranks are never as full as they should be. The best recruiting officers in the army are always the veterans—the men, old or young, who have done some campaigning themselves and now can answer all the questions that possible recruits may ask. The recruiting officer's method is usually to fix his attention upon one man at a time, and talk, teach, and persuade until he secures him; then he devotes himself to another. It is a good example to follow. Desultory chat about the Chautauqua idea seldom brings any new members into the circle, but if you concentrate your efforts upon one individual and strive to interest him or her in the work, you are almost sure to succeed. If each secures one new member, the Class of '95 will double its membership. Try it.

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CLASS OF 1895.—"THE PATHFINDERS."

"*The truth shall make you free.*"

*President*—Dr. H. B. Adams, Baltimore, Md.

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CLASS FLOWER—CHRYSANTHEMUM.

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THE PRESIDENT'S GREETING AND RALLY FOR '95.—Why become a Chautauquan? For the following good reasons:

1. Chautauqua will help us to become better and more intelligent American citizens.

2. The Chautauqua course of home reading for 1891–92 is an American course of a superior order. There is nothing better of the kind for us to read than selections from James Bryce's "American Commonwealth."

3. The course comprises the social, literary, political, and constitutional history of our own country.

4. It also opens up to American readers some knowledge of classic German literature, through the medium of our own mother tongue. If people tell us it is impossible to catch anything of the real spirit of a foreign literature through an English translation and commentary, let us ask them whether they usually read the Psalms of David in the original Hebrew and the Gospels in Greek. If the English Bible serves an enlightened purpose, why may not a classic German course in the English language give us some idea of the teachings of Luther, Lessing, Goethe, and Schiller?

5. The Chautauqua course this year will give us, moreover, some real understanding of two other great religions, the Hindu and the Mohammedan, through two excellent essays, by acknowledged English authorities. Through such studies in comparative religion we learn better to appreciate our own and to see other faiths in a clearer light.

6. Chautauqua will promote a broader and deeper sympathy with our fellow men. Her work makes for peace and good-will in everyday life.

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## GRADUATE CLASSES.

OF the graduates of this year there were 474 who passed the arches at Chautauqua, and 113 of other classes. The number of diplomas awarded from the various Assemblies was as follows:

Acton Park, Ind., 1; Bay View, Petoskey, Mich., 30; Beatrice Chautauqua, Neb., 2; Black Hills, South Dakota, 4; Bluff Park, Iowa, 9; Clarion District, Pa., 2; Conn. Valley, Northampton, Mass., 15; Council Bluffs and Omaha, 14; Cumberland Valley, Williams Grove, near Harrisburg, Pa., 15; Epworth Heights, New Richmond, O., 4; Glen Echo, near Washington, D. C., 10; Hedding Chautauqua, E. Epping, N. H., 41; Iowa Chautauqua, Colfax, Iowa, 15; Island Park, Rome City, Ind., 14; Kansas Chautauqua, Topeka, Kans., 16; Kentucky Chautauqua, Lexington, Ky., 8; Lake Bluff, Ill., 19; Lakeside Encampment, Ohio, 20; Lake Tahoe, Cal., 1; Lake Madison Chautauqua Association, S. D., 7; Long Beach As-

sembly, Cal., 20; Missouri Chautauqua, Warrensburg, Mo., 21; Monona Lake, Wis., 43; Monteagle, Tenn., 2; Mountain Grove Chautauqua, Berwick, Pa., 4; Mountain Lake Park, Md., 8; Nebraska Assembly, Crete, Neb., 4; New England Assembly, S. Framingham, Mass., 108; Niagara Assembly, Ont., Canada, 13; Northern N. E. Assembly, Fryeburg, Maine, 39; Ocean City, New Jersey, 4; Ocean Grove, New Jersey, 23; Ocean Park, Maine, 39; Ottawa Assembly, Ottawa, Kans., 33; Pacific Coast Assembly, Monterey, Cal., 9; Piasa Bluffs, Ill., 5; Puget Sound, Washington, 2; Rocky Mountain Assembly, near Denver, Colo., 5; Round Lake, N. Y., 18; Seaside Assembly, Key East, N. J., 1; Silver Lake, N. Y., 58; Waseca Assembly, Minn., 9; Winnepesaukee Lake, N. H., 24; Winfield, Kans., 11; Ridgeview Assembly, 1; Oregon Assembly, Gearhart Park, Ore., 2; Fremont, Nebraska, 3.

THE President of the Class of '91 sends the following greeting:

We are at last members of the Hall in the Grove. We have passed through the gate, been received with flowers, responded to the congratulations of our friends, and now sit down for a little while to review the past, and, made wiser by experience, to plan for the future. Some who commenced the race with us four years ago are no longer Olympians. Some found the task required too great an effort, became discouraged, and are not with us now to share our triumphs. Some were called from the course by the summons of the King. One of our number between sixty and seventy years of age said as we started out, "I do not know where I shall be four years hence, but what reading I do will be a benefit to me." Two of her children in mature life entered the course at the same time and found delight in talking over with her the subjects in which they had a common interest. The mother now learns of the Great Teacher.

Although we have finished the studies prescribed, many of us will keep in touch with the great C. L. S. C. movement. The post-graduate courses presented by our *alma mater* are varied and helpful, and places on our diplomas are waiting for seals. We shall ever stand ready to defend Chautauqua and to inspire seekers for knowledge to commence the course.

THE Class of '88 was well represented at Chautauqua this season. A reference to the register shows that members from twelve different states were present. Class meetings were held twice a week regularly, from July 17 to August 21 inclusive. The meetings were very pleasant and much enthusiasm and "class spirit" were manifested. A few of the members reached the grounds early and they at once set about looking up other members, and seeking a place of meeting. Their old-time friends, the United Presbyterians, kindly offered the use of their new headquarters, and there the transaction of business was delightfully varied with the renewing of old acquaintances. A letter was received from the youngest member, a boy of thirteen when he was graduated, telling of his school life since he went through the Golden Gate in '88, and the oldest member, now eighty-eight years of age, remembered to send kindly greetings.

There was a general feeling of disappointment expressed that the new Class Building was not to be found, but re-resolving "never to be discouraged," and to "be seen by their deeds," they began with new zeal to devise means to reduce the class debt, and at the annual meeting only about one hundred dollars remained to be raised.

On the evening of August 18 the annual election of officers and the class reunion were held in the new Presbyterian headquarters; about fifty members were present. The beautiful room was decorated with the class banner and the class colors. A very pleasant program of music and recitations was rendered. Short, pithy, and witty speeches were made by Dr. Edward Everett Hale, Rev. Mr. Alden of the Class of '87, Mrs. J. C. Martin of '84, and Mrs. Buel of the W. C. T. U., and several other visitors and members of the class.

Letters of greeting were read from the secretary and from the president. Cake and ice cream were served, and when the meeting adjourned at a late hour, it was with the feeling that among all the delightful things that Chautauqua furnishes, none is more so than the class reunion.

PRESIDENT MCCLENAHAN of the Class of '90 writes: *What are you reading?* What are your plans for this year? Have you seen the announcement of the graduate courses—English and American? The course in English Literature and History extends over three years and is under the direction of Professors H. B. Adams and W. D. McClintock. The course in American History is intended to occupy two years and is under the direction of Prof. Adams. That these courses will prove especially helpful to those who take them there can be no question. Are they not opportune; the very thing we Pierians want? Will we not at once take up one or both of these courses, and try to induce many others to do the same thing? At our annual class meeting held on August 14, at

Chautauqua, we listened to an earnest presentation of the merits of these courses by the secretary, Miss Kate Kimball. I wish every member of our class could have heard that talk. After a general discussion of the subject the members present pledged themselves to do all in their power to bring these courses into favor by engaging to read one of them, to induce others to do the same, or to help organize and carry on circles for the study of these courses. How many of our classmates will join us in this work?

## LOCAL CIRCLES.

C. L. S. C. MOTTOES.

"*We Study the Word and the Works of God.*" "*Let us Keep our Heavenly Father in the Midst.*"
"*Never be Discouraged.*"

C. L. S. C. MEMORIAL DAYS.

OPENING DAY—October 1.
BRYANT DAY—November 3.
FRANKLIN DAY—November 22.
SPECIAL SUNDAY—November, second Sunday.
WASHINGTON DAY—December 5.
MILTON DAY—December 9.
COLLEGE DAY—January, last Thursday.
SPECIAL SUNDAY—February, second Sunday.
LONGFELLOW DAY—February 27.
SHAKSPERE DAY—April 23.
ADDISON DAY—May 1.
SPECIAL SUNDAY—May, second Sunday.
SPECIAL SUNDAY—July, second Sunday.
INAUGURATION DAY—August, first Saturday after first Tuesday; anniversary of C. L. S. C. at Chautauqua.
ST. PAUL'S DAY—August, second Saturday after first Tuesday; anniversary of the dedication of St. Paul's Grove at Chautauqua.
RECOGNITION DAY—August, third Wednesday after the first Tuesday.

MOST encouraging reports from the circles come in from all points of the compass. Taken as a collection their predominating feature seems to be that always laudable attribute, modesty, and here a word in answer to inquiries in regard to the reports may be in order. In any report definiteness is a sparkling charm. Of course the new circles, though hopeful and expectant, will be becomingly anxious to make sure of their standing before they report anything definite, but a danger signal should be hung out to warn against the tendency to report success in a broad and sweeping manner, yet which does not give a clue to the secret.

In such a sweeping statement half the value of a circle report would be lost, as its mission is twofold—to record its own prosperity, and by telling how attained to help others. The circles need not hesitate to recount their deeds for they will be valiant if one may judge by those of the past. The progress of events also seems to offer bright inducements for the future, and is there any reason why there should not be decision and beauty in the pictures of circle life whose lines are represented by a firm noble past, whose high lights by a glorious future? The accomplishments of a circle may be great, but its mission will not be fulfilled until it has spread the leaven of its prosperity. This it can effectually do by sending to the columns of this department an account of its proceedings.

### UNION MEETINGS.

The Brooklyn Chautauqua Assembly, an organization composed of the circles of Brooklyn and vicinity, held, in April, an entertainment which put into the treasury of the Union Class Building at Chautauqua, $133.25. The trustees are still in need of money before they can erect the building, and this account has been written to inspire others to make a like effort, with the hope that they may reach even greater success financially.

Each circle in the city was requested to represent a scene from one of Dickens' works, to contribute toward the music, or make donations in money directly to the fund. A time limit was made but otherwise perfect freedom was given. It resulted in "An Evening with Dickens, Dramatic and Musical," given to a well filled house and with much credit to the Assembly. The program opened with an orchestral selection by the Mozart Sextette.

The Strong Place Circle gave the scene from "Nicholas Nickleby," in which Mrs. Nickleby received the proposal from the crazy gentleman on the garden wall.

The Brooklyn Circle selected from "Our Mutual Friend" the representation of Boffin making the acquaintance of the man with the wooden leg, whom he engages to read to him "The Rise and Fall off the *Rooshian* Empire," and Scene II. in Boffin's Bower. A selection was read from the entertaining history, after which Silas Wegg enjoyed a light repast.

Mr. and Mrs. Dombey's return from their wedding journey was given by the Beecher Circle.

The Ad Astras presented the scene from "Old

Curiosity Shop," where Quilp returns to the bosom of his family just as they are preparing a description of him for the recovery of his body.

The most elaborate number on the program consisted of scenes and tableaux from "The Christmas Carol" by members of the Pierian Circle. Scene I. represented Scrooge in his office the day before Christmas; Scene II., the visitations of Christmas Past, Christmas Present, and Christmas To-come, and in tableaux the two dinner parties. His conversion and the final scene in the office were all well rendered.

At a union meeting recently held in Syracuse, N. Y., great impetus was given to the Chautauqua movement in the vicinity. Eloquent speeches and close attention were the order of the day, and measures were taken to perfect the projected plan for a state convention at Syracuse. University Extension and kindred subjects of C. L. S. C. interest were talked of, and the advisability of free lectures was decided in the affirmative.

A union of all the circles in the city of San Francisco, though still in its infancy, promises to be a powerful factor in the great struggle which moral and intellectual affinity is waging against mere money standing for control of social caste. The plans are broad and practical, and at the first reunion proved themselves worthy of perpetuation.

### AMONG THE CIRCLES.

CANADA.—The terse report from Strathroy, Ont., intimates progress and popularity for the circle there.

MAINE.—At its latest writing the circle at Kingfield was expecting to push on in the work and had succeeded in interesting a great many friends.

NEW HAMPSHIRE.—Raymond Chautauqua Circle continues large and active.

MASSACHUSETTS.—A peep into the home life of one of the readers in Andover is given in her report: "We have enjoyed the readings very much and call ourselves the 'Inseparables,' my sister and I. The rest of the family also read the books."——At Springfield the George B. Ide Circle has renewed its allegiance to the C.L.S.C. work with the usual good membership. The meetings are held once a month at the houses of the different members, and a feature of the regular program is a five-minute intermission, when a collection is taken of written questions prepared one by each member, on the course up to date.——The Lummis Circle still keeps on its course at Stoneham.

RHODE ISLAND.—What Cheer Circle has been revived in Providence for the work of the new year.

CONNECTICUT.—The East Pearl St. C. L. S. C. of New Haven begins its eighth year as a circle with double last year's membership. It admits members of the C. L. S. C. in general with only one restriction—that they shall pledge themselves to do at least a part of the readings.

NEW YORK.—A circle has arisen in Addison with an immediate membership of four and a prospect of more.——The Bethel Circle of Briscoe derived much good from its studies last year and entertains hopes of future prosperity.——Before beginning its sixth year the Chautauqua Circle of Canandaigua pauses to glance over its last season and reports that "in point of interest and attendance it has been better than most of the preceding years." It closed with twenty-five members. In the meetings quotations from English writings were given for the members to tell the authors. Sketches of important persons connected with the course were read; papers, talks, and numerous readings on subjects likely to increase interest in home study were given. Considerable pleasure was added to the work by the ingenuity of the president, who did much to sustain the interest. One of his devices was to furnish each member, whether present or absent, a program of each meeting. The prospects for the coming year are gratifying.——The Invincibles at Southold are an industrious company of business people, who are realizing the profit of study.——From a member of the faithful trio at Utica there comes a cheering account of the satisfaction derived from the course of reading.

NEW JERSEY—At Freehold several readers have enrolled for the American year.——The great enthusiasm shown at the late elections of the circle at Metuchen presages an enjoyable and advantageous year. A clipping from an account reads:

> "The close of a busy and eventful year, during which the Chautauqua Circle has raised itself to a position in the popular estimation never before held by any other organization in our village, was appropriately observed by the very interesting exercises held in the Presbyterian church."

——Seven '92's of the Ray Palmer Circle of Newark sent for memoranda for the year '91–92.——At Perth Amboy a promising circle of novices in C. L. S. C. work has undertaken the course of study.——At its last writing the Wallace Lovejoy Circle at Riverton still sustained a full interest, and was determined to win prosperity in the coming year.

PENNSYLVANIA.—The Chautauqua work is kept moving at Ercildoun.——The trio composing the Bryant study club of Glenwood agree that their labor has not been in vain.——Some

prudent readers in Philadelphia began the work early in the summer.

GEORGIA.—Ten '94's have been pursuing their studies at Irwinton and happily have added to their books a copy of the C. L. S. C. songs.

KENTUCKY.—The association at Belleview has experienced much real pleasure in its existence of three years. Last year the meetings were varied by specially arranged programs. At one time a visit was made to the Cincinnati Observatory.

MISSISSIPPI.—Some young readers in Perthshire are to join the great army of the C. L. S. C.

TEXAS.—Four local members have been following the course under the difficulty of garrison life at Fort Clark. Their chief drawback is that they are liable to be widely separated at any time.——The twenty-five C. L. S. C. members at Greenville are heard from in their encouraging demands for memoranda. A C. Y. F. R. U. of ten members has also been organized here.——The Chautauquans at Hearne expect to reorganize.——The circle at Wylie rejoices in bright anticipations for the new year.

INDIAN TERRITORY.—At Muskogee several persons are anxious to begin the course, and have interested others in the cause.

OKLAHOMA TERRITORY.—Application for helps for beginning circles comes from Cimarron City.

OHIO.—Additional names are sent for enrollment in the Omica Circle of Cleveland.——The Orinda Circle at Lima is still in existence.——Representatives of the John C. Van Dyke Circle of Martin's Ferry are heard from.——The Bryant Circle of Toledo has begun the new course with its usual attendance.

ILLINOIS.—The class at Crown Point intends to continue its progress.——The Evansville Chautauqua of thirty-nine members graduated a large number of its members last June, among whom one lady had attended every meeting in the four years, a commendable record indeed.——Some faithful readers at Southport are trying to work themselves into a systematic circle.——Peru begins the year with a record that compares favorably with that of former years.——The Vincents of Aurora send some of their last programs, which indicate thoroughgoing work and express hope for the future.

WISCONSIN.—The Vincent Class held its ninth annual reunion August 18 at Berlin. The beautiful souvenirs embodied the program for the occasion as follows:

LOWELL SYMPOSIUM.

"Now is the high-tide of the year."
—*Sir Launfal.*

PROGRAM:

Roll-Call: Answered by Quotations.

"With text inspired, or mystic sign
Of the Eternal and Divine."
—*Sonnet.*

Secretary's Report.

"Old benedictions may recall
And lure some nun-like thoughts to take
Their dwelling here for memory's sake."
—*Al Fresco.*

President's Address.

"Greatly begin! though thou have time
But for a line, be that sublime,—
Not failure, but low aim, is crime."
*Autograph.*

Business.

"For the day never comes when it'll du
To kick off dooty, like a worn-out shoe."
*Biglow Papers.*

"Not what we are, but what we hope, is best."
*Pioneer.*

Refreshments.

"Of all good things I would have part."
*The Beggar.*

"Giving a pretty emblem of the day."
*Indian Summer.*

Music.

"Then shall come singers."
*Voyage to Vinland.*

"'Tis not the singer's wish that makes the song."
*Invita Minerva.*

Round Table.

"Truth is eternal, but her effluence,
With endless change is fitted to the hour"
*A Glance Behind the Curtain.*

"And so, another glad good night."

MINNESOTA.—The readers at Elgin are putting themselves in readiness for the C. L. S. C. work.——The earnest half dozen of Immanuel Circle, Minneapolis, last year enjoyed their first experience of working in the circle. They say their desire for learning has been quickened and their power of perception strengthened. A large number of certificates were awarded to members of the C. Y. F. R. U.

IOWA.—Seven young persons at Council Bluffs wish to be enrolled as the Arthurian C. L. S. C. The older circles gladly extend it a welcome.

MISSOURI.—A charming young circle of members all new to the work has organized at Bosworth.——Word bearing the postmark Gilliam comes from a lone reader, a school-teacher, who intends to fortify her information with the C. L. S. C. readings.——The Chautauquans of Louisiana tested their practical knowledge in a delightful geological tour, after which they were served with elegant refreshments at the home of a generous member. Several musical selections followed, and when 'Twilight let her curtain down and pinned it with a star,' the circle adjourned to a hill to observe the constellations

and to locate the principal stars visible. The closing exercises of this circle were very interesting, and were arranged to celebrate the graduation of six members.——The Habbertons of Memphis closed the year in approved style, the evening being freighted with pleasure and surprises. They presented their leader with a handsome chair and before adjourning sixteen had declared their intention of beginning the reading in the fall.——A very enjoyable event for the Montgomery City Chautauqua Circle was a reception given to them by one of the members at Jonesburg. A pleasant program formed a part of the entertainment and in an original poem written for the occasion, some apt words were spoken of the C. L. S. C. plan:

"It proffers all, the low and great,
The learned and illiterate,
An opportunity to ken
The works of God and thoughts of men."

KANSAS.—From the Antony Circle at Antony a report comes as follows:

In holding meetings we followed in a general way the programs outlined in THE CHAUTAUQUAN. In December and April we celebrated Milton's and Shakspere's Days by programs, embracing quotations, biography, selections from and treating of their works, and essays on their times, followed by dainty lunches with appropriate souvenirs. A satin book-mark with appropriate design photographed on it for Milton Day, and for Shakspere Day a dainty hand painted card with quotation from Shakspere on its envelope and on the card the reference to play and act. Also a photographed copy of a very fine picture of Shakspere, facing the program of the evening. Business meetings were held in C. L. S. C. Hall over First National Bank, where we were made very comfortable by a stove loaned by one of the members, coal by another, lamps by two or three, oil by others. A long table was improvised from three short ones borrowed from the school building. Chairs were furnished by the individual members, with an occasional extra one for company. The room was kindly given rent free by the bank authorities. We adjourned June 1st to meet in October, at call of president.

——A good circle is starting at Howard.——At the closing meeting of the Ninde C. L. S. C. at Topeka the lecture room of the First M. E. Church was crowded with members of the circle and their friends. A literary program was in order, after which the secretary reported the total enrollment for the year to be 87, the number of meetings 34, greatest number present at any meeting, members, 60, visitors, 34, total 95, and the average attendance 37½.——The Sunflower students at Wichita graduated five members. Appropriate exercises were held and the circle dispersed with a general good feeling toward the institution.

WASHINGTON.—Large classes are opening the study campaign at Goldendale, Seattle, and Waterville.——The glory of enthusiasm still brightens the Sunset C. L. S. C. at Snohomish.——The mail brings a letter from a zealous but belated reader in Tacoma, who has just finished last year's work and is in readiness to begin anew.

WYOMING.—The circle at Sundance has taken active measures for reorganization.

CALIFORNIA.—Chautauquans at Garvanza have been exercising an unobtrusive but effectual zeal in their meetings.——Martinez has a new circle.——Sacramento numbers some enthusiastic C. L. S. C. workers among its population.——The Gleaner Circle of San Diego consists of seven enterprising housekeepers whose reports and methods of procedure indicate growing ability. Their president is a graduate of 1890, but the members take turns in leading.——Watsonville has a stirring circle.

## THE SUMMER ASSEMBLIES.

*FOR 1891.*

**BLACK HILLS, SOUTH DAKOTA.** The summer session of Black Hills Chautauqua Assembly was held August 11–26.

The platform was well conducted in all its appointments and the quality of the program was of the first.

Recognition Day, which occurred August 24, was attended with some disappointment because not one of the graduates was present who had had his diploma sent to the Assembly, although several '91's appeared whose diplomas had not been sent on. A special hour was devoted that day to a service in memory of James Russell Lowell. Dr. J. C. Freeman reviewed the career of the distinguished dead and the hour passed very profitably.

Dr. A. C. Freeman, Samuel Phelps Deland, Jahu DeWitt Miller, Susie E. Root, and Charles Bayard Mitchell were especially popular.

**CLARION, REYNOLDSVILLE, PENNSYLVANIA.** In all points the last session of the Clarion Assembly very much excelled any previous session. Dr. David Latshaw, the original founder of the Assembly, was again Superintendent of Instruction.

The schools and departments of literary work showed an unusually long list of names which were credited with faithful attendance. Mr. and

Mrs. Beers were at the head of Carrier Seminary and Mrs. Beers also directed the children's meeting. Mrs. Rice gave instruction to the children. The Rev. W. H. Bunce led the C. L. S. C. department; the Sunday school and Teachers' Class were conducted by the Rev. C. C. Hunt, and the Rev. Clearing Peters officiated as leader of the devotional meetings. The Itinerants' Club progressed, led by the Rev. F. H. Beck.

The singing was under the leadership of the Rev. Roland Hughes with Miss Miles presiding at organ and piano. A pleasant addition to the music was the Brookville Glee Club.

On the rostrum a talent of high quality prevailed, the principal speakers being the Revs. William Branfield, J. Bell Neff, W. F. Flick, Samuel P. Long, J. C. McDonald, Drs. Latshaw, Jas. Conway, C. W. Smith, N. Luccock, W. F. Oldham, C. A. Holmes, A. J. Merchant, H. H. Moore, Judge Jenks, Miss Edith Holobaugh, T. D. Collins, Esq., John Shallcross, Esq., Gen. D. H. Hastings, Senator Greer, Prof. A. J. Davis, J. T. Ailman, Esq.

The Demorest Medal Contest was very interesting, and Missionary work received much attention.

The special days celebrated were Missionary, Epworth League, Seminary and Sabbath Reform, Temperance, Farmers', Soldiers', Recognition, and District Conference Day.

The Recognition Address was given by Dr. N. H. Holmes, and the usual observances took place, the day closing with a Vesper Service, camp fire, and grand concert.

**EAST EPPING, NEW HAMPSHIRE.** For the sixth successive year, the Rev. O. S. Baketel has had charge of the Summer School and Assembly at this place, and the large and constantly increasing attendance fully attests his efficiency.

The school opened July 25, the progress made by the students in the brief time demonstrating the wisdom in the selection of teachers. Instruction was given in French, German, vocal music, water color, oil and china painting, shorthand, and typewriting.

The Sunday-school Normal and Children's Bible classes were given prominence, as usual.

Lectures, concerts, or religious meetings were held every evening.

The W. C. T. U. had charge of the exercises at the Auditorium August 10 and 11, and the addresses given were forcible and convincing.

A Young People's Convention was held August 12–13. Three lectures by Prof. Olin A. Curtis on "Wendell Philips," "Martin Luther," and "Inspiration" deserve special mention.

Recognition Day was the grandest of them all. The procession marched to the Academia Grove where the Recognition Services were held. The address was given by the Rev. O. S. Baketel. The line of march was then taken through the several avenues to Chautauqua Hall, the Rev. J. M. Dutton, the Rev. J. M. Durrell, and the Rev. O. S. Baketel led in the responsive service, after which the address of the afternoon was given by Mrs. Alice Freeman Palmer. Diplomas were then presented to forty-one graduates. Among those to take diplomas at this time were the Rev. J. M. Durrell and his wife. Certificates were given to members of the Summer School who had satisfactorily completed their course of study. In the evening there was a very general illumination of the cottages.

Saturday there was a grand clam-bake. Tables were built in the grove near the campus, and fully five hundred people sat down to this novel and delightful repast.

The C. L. S. C. enthusiasm runs high, and the outlook is bright for another year.

**LONG BEACH, CALIFORNIA.** The Long Beach Assembly began July 14 and closed July 24. Interest was manifested during the whole time. The attendance was large, including a much greater number of C. L. S. C. readers than usual, among whom the Class of '92 was especially well represented.

The schools and various departments of the C. L. S. C. were ably conducted.

On July 22 Chautauqua banners were floating everywhere in honor of Recognition Day. The classes having formed in line marched in review to the inspiring music of the cornet played by Miss Pearl Noble. The procession passed under four arches representing history, science, literature, and faith, to seats reserved for them in the Tabernacle. Here Dr. Henson gave a humorous discourse together with some sound advice in regard to their future study and conduct. Secretary Cole and President Weller followed with short addresses, after which the diplomas were presented by President Weller.

The closing exercises also were very interesting.

**LONG PINE, NEBRASKA.** The session of 1891 was the most prosperous in the history of Long Pine Chautauqua. The grounds were in excellent condition, the weather was favorable, and the program was of the best.

The Chautauqua Normal Union course of study included lessons by Dr. J. S. Ostrander, both forenoon and afternoon, in both the Bible and Sunday-school departments; lessons for children in the morning by Mrs. Ostrander, and for boys and girls in the afternoon by the Rev.

G. S. Miner. Mrs. Ostrander also gave instruction to primary teachers.

The Chautauqua Literary and Scientific Circle was represented in a course of seven lectures on American History and Literature by Prof. H. W. Caldwell, and by Round Table exercises every work day. Several members of the Class of '95 were enrolled. There were also lessons every day in botany and geology by Prof. Rutter.

The Woman's Christian Temperance Union held a School of Methods with Mrs. C. M. Woodward in charge. The lectures were of a high order, and everybody seemed pleased and profited.

**MONTEAGLE, TENNESSEE.** THE session of the Assembly just closed has been one of the pleasantest and most successful in its history. Many visitors were present attracted by the beauty and healthfulness of the place.

The program was well up to the standard and all expressed themselves as in every way satisfied with the entertainment and instruction afforded.

The schools were well directed and well attended. There the goddesses of music, art, eloquence, reason, and knowledge reigned supreme and sociability and good fellowship characterized their court.

**NORTHERN NEW ENGLAND, FRYEBURG, MAINE,** THE annual Assembly was held July 28–August 15. The Rev. Geo. D. Lindsey continued in successful leadership and gave great satisfaction by his prompt and business-like management.

The attendance was large, at times testing completely the accommodations. From the first to the last it was an interesting and enthusiastic gathering. The program was of a high order.

Dr. R. S. McArthur is too well known on the Chautauqua platform to make it necessary to say that he delighted and instructed all who listened to him. Prof. G. H. Palmer and his talented wife addressed large audiences which came again and again to hear them.

The Rev. R. D. Grant of Boston, gave full proof of his ability to make an Assembly successful. The Normal, Musical, Cooking, and Gymnastic departments were in every way satisfactory, being superintended by able teachers.

The best evidence of success may be seen in the fact that unusually large numbers have already engaged cottages and rooms for next year and plans are now making for enlarged accommodations.

A strong class of forty passed the arches on Recognition Day, and in the presence of a large company they listened to words to be forever cherished, spoken by Mrs. Alice Freeman Palmer.

Many left the grounds determined to start new circles, and enlist new readers.

**PUGET SOUND, WASHINGTON.** THE report from Puget Sound comes too late for a full notice. This Assembly planted in a new country, and nurtured only by its own native strength, has held steadily on its way for seven years, and while its last program was somewhat limited its arrangements for the next session are more promising than ever before. The board of control consists of twenty-five managers, of whom the President is Mr. A. P. Burwell.

On Recognition Day two graduates received diplomas. General interest in the C. L. S. C. was heightened, and a number of readers joined the new class.

The financial outlook for the coming year is also bright. A wharf and hotel will be erected, a convention will be held, and the C. L. S. C. work propagated with might and earnestness.

**ROCKY MOUNTAIN, COLORADO.** GLEN PARK, the seat of the Rocky Mountain Chautauqua Assembly, is unique, situated in the very lap of the mountain, with diversity of mountain and prairie scenery, 7,500 feet, or nearly a mile and a half, above sea level, with the climate of the month of May, all summer; it presents attractions for visitors from all the states.

The press of other demands upon his time compelled Judge R. W. Gilmore, the President, to decline the work of the Superintendent of Instruction, which he has united with the office of President during the previous three years, and this duty was ably and successfully discharged by the Rev. A. A. Cameron, who presented a profitable and attractive program.

Among the leading speakers were the Rev. Dr. D. E. Bushnell, the Rev. J. Morgan Wells, the Rev. Dr. Lamar, the Rev. Dr. E. P. Ingersoll, and Chancellor McDowell. The Department of Science was brought into particular prominence by Prof. Howe, the astronomer, and Prof. Gardner, the botanist, also the Rev. N. L. Reynolds, who is a master in geology.

The music of the Assembly was under the charge of Prof. D. E. Morrison, Mus. Doc., assisted by the St. Cecilia Quartet, consisting of four lady singers who sing all the parts, furnishing music of which the people never tire. The Normal course had two able instructors, the Rev. C. N. Fitch, in the division of Sunday-school work, and Prof. Stroeter, in the division of Bible study. The most largely attended day was the Christian Endeavor Day.

## THE LIBRARY TABLE.

### LOST SUMMER.

HAS anyone seen a lost summer,
Strayed, stolen, or otherwise gone,
First missed when the leaves of September,
Turned, showed us a frost-graven dawn?
And now she has hidden in frolic
Beneath the low-lying bright leaves,
Has anyone seen a lost summer
Afield with the banded cornsheaves?

. . . . . .

—*Mrs. Ethelinda [Elliotf] Beers.*

### WHAT THE GODDESS GAVE US TO TALK ABOUT.

COME, girls, let us take a trip into the Boston art museum! We must make our way right to the corridor where the Venus de Milo, supreme in her beauty, draws our eyes away even from the pensive Neapolitan Psyche, from the swift moving Niké, from sleeping Ariadne, Niobe, and all those other forms unsurpassed save by the goddess.

It is a glorious company to be in, isn't it? You would rather not talk very loud, and you feel very much like holding your breath as you stand before the Venus while your eyes creep up to all the beauty of the perfect woman.

"Isn't she lovely?" Why, of course she is, but do you know what makes her so? It is head and face, throat and bust, trunk and limb; it is the adaptation of one part to every other part, the perfect symmetry, the complete development of her body, set off by the no less proportionate development of her mind and of her character. There she stands the ideal of what Greek civilization, at its highest, conceived that woman might become.

But now, my dear girls, do not stand there so long scolding because the American ideal has fallen so far below this perfect type; just set about considering with me how you can make people appreciate what this statue means physically, and then how you can change the popular type into something resembling this classical ideal. For of course, girls, you can do everything, and your attention to what is physically beautiful, as well as your endeavor to cause yourselves to be so, will go far to make the world happier, because you must thereby make it healthier.

Do not be discouraged right away when you think of the vast difference between the wasp waists on the hotel piazza last night and the symmetrical figure before you, try not to despair when you remember the generations of the future that must be counted before the evil inheritances of unused muscles and cramped limbs can be overcome. Just learn to hate all kinds of self-imposed deformities, and so cultivate your love of true beauty as to strive for it instead of ugliness.

Then let me tell you this by way of comfort: Though the physical development of the Greek woman was so nearly perfect, and her intellectual and moral qualities so well expressed in many Greek statues, you have attained to a far happier, freer, and certainly to a more intellectual and spiritual condition. I would not exchange the American girl's position, or mind, or heart, for those of any other under the sun.

So, then, while I pray you not to look in dismay at the statue because its ideal is so great, while I entreat you not to deplore the time in which you live, but to rejoice over your present privileges, your intelligence, your character, your chances for spiritual growth, I must beg you to look reverently upon the physical beauty of our Venus and beseech her to impart to you the secrets which made her so complete. Then when you have begun to find them out, follow her laws as if in obedience to a most sacred duty upon whose fulfillment your own happiness and that of the world will depend. It is Herbert Spencer who tells us that, "Perhaps nothing will so much hasten the time when body and mind will both be adequately cared for, as a diffusion of the belief that the preservation of health is a duty."*—*Annie H. Ryder.*

### MODERN WITCHCRAFT.

EXTRACT FROM "A NEW ENGLAND LEGEND."

The roofless house, decayed, deserted,
Its living tenants all departed,
No longer rings with midnight revel
Of witch, or ghost, or goblin evil;
No pale blue flame sends out its flashes
Through creviced roof and shattered sashes!
The witchgrass round the hazel spring
May sharply to the night air sing,
But there no more shall withered hags
Refresh at ease their broomstick nags,
Or taste those hazel shadowed waters
As beverage meet for Satan's daughters;

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*Go Right On Girls. Boston: D. Lothrop Company.

No more their mimic tones be heard,—
The mew of cat, the chirp of bird,—
Shrill blending with the hoarser laughter
Of the fell demon following after.
The cautious goodman nails no more
A horseshoe on his outer door,
Lest some unseemly hag should fit
To his own mouth her bridle-bit,—
The goodwife's churn no more refuses
Its wonted culinary uses
Until, with heated needle burned,
The witch has to her place returned!
*Our* witches are no longer old
And wrinkled beldams, Satan-sold,
But young and gay and laughing creatures,
With the heart's sunshine on their features.

—*John Greenleaf Whittier.*

THE BROOMSTICK TRAIN.

Look out! Look out, boys! Clear the track!
The witches are here! They've all come back!
They hanged them high, but they wouldn't lie still,
For cats and witches are hard to kill;
They buried them deep, but they wouldn't die,
Books say they did, but they lie! they lie!

A couple of hundred years or so,
. . . . . .
There had been no peace in the world below;
The witches still grumbling, "It isn't fair;
Come, give us a taste of the upper air!
We've served you well on earth, you know;
You're a good old—fellow—come, let us go!"

I don't feel sure of his being good,
But he happened to be in a pleasant mood,—
So what does he do but up and shout
To a graybeard turnkey, "Let 'em out!"

To mind his orders was all he knew;
The gates swung open and out they flew.
"Where are our broomsticks?" the beldams cried.
"Here are your broomsticks," an imp replied.
"They've been in—the place you know—so long
They smell of brimstone uncommon strong;
But they've gained by being left alone,—
Just look, and you'll see how tall they've grown."
"And where is my cat?" a vixen squalled.
"Yes, where are our cats?" the witches bawled,
And began to call them all by name:
As fast as they called the cats, they came.
. . . . . .
No sooner the withered hags were free
Than out they swarmed for a midnight spree;
I couldn't tell all they did in rhymes,
But the Essex people had dreadful times.
. . . . . .
Now when the Boss of the beldams found
That without his leave they were ramping round,
"Come here, you witches! Come here!" says he,
"At your games of old, without asking me!
I'll give you a little job to do
That'll keep you stirring, you godless crew!"

They came, of course, at their master's call,
The witches, the broomsticks, the cats, and all;
He led the hags to a railway train
The horses were trying to drag in vain.

"Now, then," says he, "you've had your fun,
And here are the cars you've got to run.
The driver may just unhitch his team,
We don't want horses, we don't want steam
You may keep your old black cats to hug,
But the loaded train you have got to lug."

Since then on many a car you'll see
A broomstick plain as plain can be;
On every stick there's a witch astride,—
The string you see to her leg is tied.
She will do a mischief if she can,
But the string is held by a careful man,
And whenever the evil-minded witch
Would cut some caper, he gives a twitch.
As for the hag, you can't see her,
But hark! you can hear her black cat's purr,
And now and then as the train goes by,
You may catch a gleam from her wicked eye.

Often you've looked on a rushing train,
But just what moved it was not so plain.
It couldn't be those wires above,
For they could neither pull nor shove;
Where was the motor that made it go
You couldn't guess, *but now you know.*

Remember my rhymes when you ride again
On the rattling rail by the broomstick train!

—*Oliver Wendell Holmes.*

BORROWING.

WHEN you can be in the habit of borrowing and using your neighbor's tools without perceiving and feeling the injurious effect of such conduct, and without realizing the pernicious principle upon which such a practice turns, it is because you have a seared conscience. Many persons act as if they supposed that conscience had to do with but one side of this question,—that it is the lender exclusively, and not the borrower, who is to look to his conscience, and see that he does not violate the principles of benevolence. But let us look at the principle con-

tained in this. If you borrow *money* of a man, you expect to pay him interest, or at least to restore the same amount you borrow; but if you borrow a man's coat or tools, that are injured by using, it is the lender, not the borrower, that has to pay the interest, and often a very high rate of interest, too. Many a man has lost his tools, and paid at the rate of twenty-five per cent for the privilege of lending them. Now suppose a man has a hundred dollars in money. Money is scarce, and a hundred men desire to borrow it, every one in his turn. And now suppose each one should wear a dollar out of it. The man's hundred dollars is soon used up. But suppose a man should come to you and ask you to lend him money, and insist upon it that you should pay him interest, instead of his paying you interest, and you should say, "Why, I never heard of such a request! Do you ask me to lend you money and pay you interest besides?" Now any man would be ashamed, and would have reason to be ashamed, to make such a request; and his naked selfishness would in such a case be most manifest to every one. And who would think of accusing the lender of selfishness, in such a case, if he should refuse to let his money go for nothing, pay interest besides, and finally take the trouble to go after it? And yet this involves the same principle upon which many persons act, in the neighborhoods where they live, in continually borrowing and using up their neighbors' tools, and perhaps compelling them to go after them, and that, too, without compunction or remorse. Now, so far are they from feeling compunction or remorse, and perceiving that they are actuated by the most unpardonable selfishness, that they would complain, and suppose themselves to have a right to complain, of the selfishness of a neighbor who should refuse to indulge them in acting upon such principles. —*Charles Grandison Finney.*

PROLOGUE.

I AM obnoxious to each carping tongue
  Who says my hand a needle better fits,
A Poet's pen all scorn I should thus wrong,
  For such despite they cast on Female wits;
If what I do prove well, it won't advance,
They'l say it's stolen, or else it was by chance.

But sure the Antique Greeks were far more mild
  Else of our Sexe, why feigned they those Nine
And poesy made, Calliope's own child;
  So 'mongst the rest they placed the Arts Divine,
But this weak knot, they will full soon untie,
The Greeks did nought, but play the fools & lye.

Let Greeks be Greeks, and women what they are
  Men have precedency and still excel,
It is but vain unjustly to wage warre;
  Men can do best and women know it well
Preheminence in all and each is yours;
Yet grant some small acknowledgment of ours.

And oh ye high flown quills that soar the Skies,
  And ever with your prey still catch your praise,
If e're you daigne these lowly lines your eyes
  Give Thyme or Parsley wreath, I ask no bayes,
This mean and unrefined ore of mine
Will make you glistening gold, but more to shine.

— *Anne Bradstreet.*

FRANKLIN AND THE PERSIAN PARABLE.

ON one of Franklin's journeys to Scotland he made the acquaintance of Hume and Robertson, the eminent historians, and of Lord Kames, also known as a man of letters. It was while stopping at the last named gentleman's house that Franklin recited the following parable, which not a few people innocently supposed to be a part of the Old Testament which they had unaccountably overlooked. This idea was strengthened by the Doctor's habit of repeating it with an open Bible in his hands as if reading, in order that he might hear the comments of his surprised listeners on this unfamiliar incident in Scripture history.

The parable was not original with Franklin, and was never claimed by him as such. It is probably from the Persian.

"And it came to pass after these things, that Abraham sat in the door of his tent, about the going down of the sun.

"And behold, a man, bowed with age, came from the way of the wilderness leaning upon a staff.

"And Abraham arose and met him, and said unto him, 'Turn in, I pray thee, and wash thy feet, and tarry all night, and thou shalt arise early on the morrow, and go on thy way.'

"But the man said, 'Nay, for I will abide under this tree.'

"And Abraham pressed him greatly; so he turned and they went into the tent, and Abraham baked unleavened bread, and they did eat.

"And when Abraham saw that the man blessed not God, he said unto him, 'Wherefore dost thou not worship the most high God, Creator of heaven and earth?'

"And the man answered and said, 'I do not worship the God thou speakest of, neither do I

call upon His name; for I have made to myself a god, which abideth alway in mine house, and provideth me with all things.'

"And Abraham's zeal was kindled against the man, and he arose and fell upon him, and drove him forth with blows into the wilderness.

"And at midnight God called unto Abraham, saying, 'Abraham, where is the stranger?'

"And Abraham answered and said, 'Lord, he would not worship thee, neither would he call upon thy name; therefore have I driven him out from before my face into the wilderness.'

"And God said, 'Have I borne with him these hundred ninety and eight years; and nourished him and clothed him, notwithstanding his rebellion against me; and couldst not thou, that art thyself a sinner, bear with him one night?'" —*D. H. Montgomery.*

### THE POST OFFICE IN FRANKLIN'S TIME.

EARLY in the spring of 1763, Franklin, who still retained his position of postmaster-general, set out on a lengthy journey relating to the business of that department. A number of years before, he had startled the good people of Philadelphia by proposing to run a "stage wagon" to carry the mail once a week from that place to Boston. It was thought then that the Doctor was pushing matters altogether too fast, and conservative citizens shook their heads doubtfully at such an innovation on old established customs. Up to that time the usual way of transporting the mails was on horseback. The rider often had no regular day for starting, but prudently waited until letters enough accumulated to pay the expense of the trip. Not infrequently these riders were gray-haired men, who, seeing no great occasion for haste, used to drop their reins on the horses' necks and improve the time by knitting woolen mittens or stockings as their patient beasts jogged slowly on. When the postman reached his destination his bag of, say half a dozen letters with one or two newspapers, would be delivered, and the minister of the place, or perhaps the landlord of its single tavern, would read the news aloud to an interested group of listeners. Franklin, who had something of the energy of his favorite electricity, was bent on making the entire post-office department more prompt and efficient. To that end he started off on a journey of inspection covering some sixteen hundred miles. The Doctor traveled in a light two-wheeled vehicle, accompanied by his daughter, Sally, who usually rode on horseback by his side. In this way he spent the summer of 1763. He does not tell us how many post offices he visited, but it could not have been many, since the whole number in the entire country, nearly thirty years later, was only seventy-five, while to-day there are over fifty-five thousand, handling about six hundred millions of letters annually.

The postage in Franklin's time was no trifling charge, the rate for a letter between Philadelphia and Charleston being twenty-five cents, and proportionately high for shorter distances. These rates necessarily deterred people from writing any oftener than they were absolutely compelled to do, and the result was, that up to the date when Franklin became postmaster-general the department had never paid expenses. He set to work with his accustomed vigor, and eventually so remodeled and improved the service that, when he was ejected from office just before the outbreak of the Revolution, the American post office was yielding King George III. a handsome profit.—*D. H. Montgomery.*

### FRANKLIN'S EXAGGERATION.

IT is possible that if the English Parliament had been better informed in regard to the true condition of the colonies they might never have passed the Stamp Act which created such an uprising; but the London papers of that day were filled with absurd accounts of this country and of its resources. Franklin ridiculed these in an article in which he went to the opposite extreme of exaggeration. "The very tails of the American sheep," said he, "are so laden with wool, that each has a little car or wagon on four little wheels, to support it and keep it from trailing on the ground." As for silk, he declared that the Americans raised it in such quantities "that agents from the emperor of China were at Boston treating about an exchange of raw silk for wool. This," he added, "is as certainly true as the account published in all English papers of last week that the inhabitants of Canada are making preparations for a cod and whale fishery this summer in the Upper Lakes. Ignorant people," he continues, "may object that the Upper Lakes are fresh, and that cod and whales are salt water fish; but let them know, sir, that cod, like other fish, when attacked by their enemies, fly into any water wherever they can be safest; that whales, when they have a mind to eat cod, pursue them wherever they fly; and that the grand leap of the whale in the chase up the Falls of Niagara is esteemed, by all who have seen it, as one of the finest spectacles in nature."*—*D. H. Montgomery.*

*Life of Benjamin Franklin: Boston: Ginn & Company.

### NATHAN HALE.

AFTER the retreat from Long Island, Sept. 22, 1876, Washington needed information as to the British strength. Captain Nathan Hale, a young man of twenty-one, volunteered to get this. He was taken inside the enemy's lines, and hanged as a spy, regretting that he had but one life to lose for his country.

To drum-beat and heart-beat,
A soldier marches by:
There is color in his cheek,
There is courage in his eye,
Yet to drum-beat and heart-beat
In a moment he must die.

By starlight and moonlight
He seeks the Briton's camp
He hears the rustling flag
And the armèd sentry's tramp;
And the starlight and moonlight
His silent wanderings lamp.

With slow tread and still tread
He scans the tented line;
And he counts the battery guns
By the gaunt and shadowy pine;
And his slow tread and still tread
Gives no warning sign.

The dark wave, the plumed wave,
It meets his eager glance
And it sparkles 'neath the stars
Like the glimmer of a lance—
A dark wave, a plumed wave
On an emerald expanse.

A sharp clang, a steel clang,
And terror in the sound!
For the sentry, falcon-eyed,
In the camp a spy hath found;
With a sharp clang, a steel clang
The patriot is bound.

With calm brow, steady brow,
He listens to his doom;
In his look there is no fear
Nor a shadow-trace of gloom;
But with calm brow and steady brow
He robes him for the tomb.

In the long night, the still night,
He kneels upon the sod;
And the brutal guards withhold
E'en the solemn Word of God!
In the long night, the still night,
He walks where Christ hath trod.

'Neath the blue morn, the sunny morn,
He dies upon the tree;
And he mourns that he can lose
But one life for liberty;
And in the blue morn, the sunny morn
His spirit-wings are free.

But his last words, his message words
They burn, lest friendly eye
Should read how proud and calm
A patriot could die,
With his last words, his dying words
A soldier's battle-cry.

From the Fame-leaf and Angel-leaf,
From monument and urn,
The sad of earth, the glad of heaven,
His tragic fate shall learn;
And on Fame-leaf and Angel-leaf
The name of Hale shall burn.

—*Francis Miles Finch.*

### THE BEE AND THE ANT.

A VIOLENT dispute once arose between the Bee and the Ant, each claiming superiority for prudence and industry; and as neither of them would give up the point, they mutually agreed to refer the decision of this great question to the decree of Apollo, who was fortunately at hand tending the cattle of Admetus. Accordingly, approaching the god, each made out his title to a preference with all the eloquence which a Bee or an Ant had ever been master of. Then Apollo gave judgment thus: "I consider you both as most excellent examples of industry and prudence. You," said he, addressing the Ant, "by your care, your foresight, and your labor, make for yourself ample provision in time of need; thus independent, you never intrude on or tax the labor of others for help; but recollect, at the same time, that it is yourself alone that you benefit; no other creature ever shares any part of your hoarded riches. Whereas the Bee produces, by his meritorious and ingenious exertions, that which becomes a blessing to the world. Therefore, I must give my judgment in favor of the Bee."

APPLICATION.—That man deserves the thanks of his country who connects with his own the good of others. The philosopher enlightens the world; the manufacturer employs the needy; and the merchant gratifies the rich, by procuring for them the rarities of every clime. But the miser, although he may be no burden on society, yet, thinking only of himself, affords to no one else either profit or pleasure. As it is not the lot of any one in this world to have a very large share of happiness, that man will of course have the largest portion who makes himself a partner in the happiness of others. The benevolent are sharers in every one's joys.—*James Northcote, R. A.*

### TEETERTOWN.

SUCH was the name of a well-known Methodist neighborhood in Lansing. The autumn of 1828 found me there at a quarterly meeting. With Talmai Hamilton, a very pious lad about my own age, whom I had met some months earlier, I was pretty well acquainted. His father's house was the home of the preachers, and there I was entertained. Saturday morning I went to his uncle's, near the church. The matron was much engaged with preparations for company.

A handsome man called about half-past nine o'clock. She bade him welcome, and went on with her work. "We are looking for the new presiding elder," she said; "he is to preach at eleven, and I have much to do." "Give me a knife, sister," replied the stranger, "and I will help you peel the potatoes." Thanking him, she put a knife into his hand, and was astonished at his dexterity in its use. "We have not yet seen the new presiding elder," said the good woman; "but they tell us he is a wonderful preacher, and I would not miss hearing him for anything. How glad I am you happened in!" With his help, the culinary preparations proceeded apace. Eleven o'clock came, and great was the wonder that the presiding elder had not arrived. I could have explained the mystery, but the stranger had recognized me and given me a cautionary signal.

Knowing that there would be somebody to preach, all repaired at length to the place of worship. The expert potato-peeler walked into the pulpit, and to the great delight of a large audience preached an instructive and beautiful sermon. Such an artifice was nothing new with Gary; and it was always so gently done, and had so sweet a grace of native modesty and quiet mirth, that the eccentricity was never offensive, but the humor of the innocent finesse carried with it a peculiar charm in keeping with the character of the man. At eighteen years of age he had an appointment to preach near Schenectady. An immense multitude had assembled in the open air. It was time to begin but where was the preacher? A young stranger who had a serious look was sauntering about with his hands behind him, in the outskirts of the crowd. He was asked if he would not address the people. It was a pity, they said, that so large an assembly should be disappointed. Yes, the young man replied, he would speak a few words. He took the platform; and, after singing and prayer, gave out his text: "There is a lad here with five barley loaves and two small fishes, but what are they among so many?" He had not proceeded far, when his hearers began to suspect that their preacher had arrived.

Not long after this, George Gary joined the conference. He was wanted for a very important position, and a strong petition to that effect was sent to the Bishop presiding. Not having heard him, the Bishop doubted the expediency of the appointment. An arrangement was made for him to preach before the conference, the Bishop and his cabinet being in the audience. The young candidate, discovering them sitting all together back near the door, and shrewdly suspecting a plan of which he had no information, announced for his text the words of Joseph to his brethren: "By the life of Pharaoh, ye are spies." I need not add, the Bishop made the desired appointment.*—*Dr. Joseph Cross.*

### AUTUMN.

THE morns are meeker than they were,
The nuts are getting brown;
The berry's cheek is plumper,
The rose is out of town.

The maple wears a gayer scarf,
The field a scarlet gown.
Lest I should be old-fashioned,
I'll put a trinket on.†

—*Emily Dickinson.*

### A LETTER TO A DYSPEPTIC.

WHO can describe the unspeakable refreshment for an overworked brain, of laying aside all cares and surrendering one's self to simple bodily activity? Laying them aside! I retract the expression; they slip off unnoticed. You cannot embark care in your wherry; there is no room for the odious freight. Care refuses to sit behind the horseman, despite the Latin sentence; you leave it among your garments when you plunge into the river, it rolls away from the rolling cricket ball, the first whirl in the gymnasium disposes of it, and you are left free, as boys and birds are free. If athletic amusements did nothing for the body, they would still be medicine for the soul. Nay, it is Plato who says that exercise will almost cure a guilty conscience; and can we be indifferent to this my fellow sinner?

Why will you persist in urging that you "cannot afford" these indulgences,—they are necessaries. Charge them, in your private account book, under the heads of food and clothing, and as a substitute for your present enormous items under the head of medicine. O mistaken

*"Days of my Years." New York: Thomas Whittaker.

†Poems. Boston: Roberts Brothers.

economist! can you afford the cessation of labor and the ceaseless drugging and douching of your last few years? Did not all your large experience in the retail business teach you the comparative value of the ounce of prevention and the pound of cure? Are not fresh air and cold water to be had cheap? And is not good bread less costly than cake and pies? Is not the gymnasium a more economical institution than the hospital? And is not a pair of skates a good investment, if it aids you to elude the grasp of the apothecary? Is the cow Pepsin, on the whole, a more frugal hobby to ride than a good saddle horse? Besides, if you insist upon pecuniary economy, do begin by economizing on the exercise which you pay others for taking in your stead,—on the corn and pears which you buy in market, instead of removing to a suburban house and raising them yourself,—and in the reluctant silver you pay the Irishman who splits your wood. Or if, suddenly reversing your line of argument, you plead that this would impoverish the Irishman, you can at least treat him as you do the organ-grinder, and pay him an extra fee to go on to your next neighbor.—*T. W. Higginson.*

### THE SEASON OF PUMPKIN-PIE.

WHAT John said was that he didn't care much for pumpkin-pie; but that was after eating a whole one. It seemed to him then that mince would be better.

The feeling of a boy toward pumpkin-pie has never been properly considered. There was an air of festivity about its approach and fall. The boy is willing to help pare and cut up the pumpkin, and he watches with the greatest interest the stirring-up process and the pouring into the scalloped crust. When the sweet savor of the baking reaches his nostrils, he is filled with the most delightful anticipations. Why should he not be? He knows that for months to come the buttery will contain golden treasures, and that it will require only a slight ingenuity to get at them.

The fact is that the boy is as good in the buttery as in any part of farming. His elders say that the boy is always hungry; but that is a very coarse way to put it. He has only recently come into a world that is full of good things to eat, and there is on the whole a very short time in which to eat them; at least he is told, among the first information that he receives, that life is short. Life being brief, and pie and the like fleeting, he very soon decides upon an active campaign. It may be an old story to people who have been eating for forty or fifty years but it is different for a beginner. He takes the thick and the thin as it comes, as to pie for instance. Some people do make them very thin. I knew a place where they were not thicker than the poor man's plaster; they were spread so thin upon the crust that they were better fitted to draw out hunger than to satisfy it. They used to be made up by the great oven-full and kept in the dry cellar, where they hardened and dried to a toughness you would hardly believe. That was a long time ago, and they make the pumpkin-pie in the country better now, or the race of boys would have been so discouraged that I think they would have stopped coming into the world.—*Charles Dudley Warner.*

## TALK ABOUT BOOKS.

Social, Economic, and Financial.

In 1872 Dr. Lujo Brentano of the University of Leipsic wrote an account of English trades unions, under the title "Labor Guilds of the Present." This book,* which has passed through several German editions, represents the most thorough investigation and study made after the historical method of political economy. Mr. Porter Sherman has translated the book from the German, presenting in the main an abridgment of the original matter though somewhat more comprehensive in scope. The solution of the labor problem is found by Dr. Brentano to lie in the unity of organized labor, which he thinks would necessitate the passage of legislation making legal arbitration the means of settlement of dispute. The value of this altogether suggestive volume is not increased by the very apologetic introduction of the translator, who does American scholars an injustice by giving them no credit for original work in practical economics. English, and particularly American, economic literature did not stand absolutely in need of Dr. Brentano's very practical discussion, but since the German of it has been translated in a spirit so generous and thoughtful it will surely be given the place it

*The Relation of Labor to the Law of To-day. By Dr. Lujo Brentano. Translated by Porter Sherman, A.M. New York: G. P. Putnam's Sons. Price, $1.50.

deserves.——"A Plea for Liberty"* is a volume of essays, twelve in number, in which various well-worn arguments are urged against socialism, and the slightest extension of the functions of the state. The introduction by Herbert Spencer and the two essays which follow entitled "The Impracticability of Socialism" and "The Limits of Liberty" are entirely theoretical, while the remaining papers rehearse in a practical way the many objections to the socialistic code. The contributors to this book have advanced no new ideas, but they have presented a valuable summary of the arguments against the invasion of the state into the field of private business.——Students of financial history will find in an octavo volume† arranged by Prof. Charles F. Dunbar an admirable compilation of laws of the United States relating to currency, finance, and banking. Besides the full text of all important legislation bearing upon these subjects the book contains an abridgment of the less important acts of Congress and reference to certain vetoed bills which are of historical significance. The matter has been brought down to date and the book will be a real help in the study of financial history.——In two large volumes‡ Professor Burgess gives the results of an extended, comparative study of Political Science and Constitutional Law. The argument and general method employed remind one of the German publicists. The work consists chiefly in the statement, in a scientific way, of definitions of the state, nation, and government, and emphasizing the distinctions between them. A new and original interpretation is given to many of the old political and economic doctrines, and inductions are made from settled facts, which will stand the test of scientific application. There are very many, however, who will be slow to admit with the author that men can possess no rights or liberties which are not granted by the state. Unlike many other books which are written on political and social science, it fills a place and will be agreeably received by even those who do not altogether share the author's views.——Seventeen lectures delivered before the Brooklyn Ethical Association are presented in a volume under the title Sociology.‖ Beginning with the scope and principles of the Evolution Philosophy, the evolution of society is discussed in its various phases. It is difficult to imagine why such a broadly scientific title should be applied to a collection of essays for the most part radical and so lacking in conservative, well balanced argument.

Travel and Comment.

A new and popular edition of "Imperial Germany"* puts in attractive and convenient form this valuable work. The book justly won high encomiums on its first appearance in 1871 as one of the best studies of national life and character, and the test of time has only deepened its worth. A keen insight into character, a philosophical aptness for tracing back to causes, a forcible and clear style of expression, are marked characteristics of the work. A particularly noticeable and valuable chapter is that giving a sketch of Bismarck.——The travels of an American writer through the British Isles and the thoughts and fancies awakened by them form the theme of "Gray Days and Gold."† The author's reflective style of writing, tender and sweet in tone, harmonizes well with his intense love for the beauties of nature, and his veneration for places made memorable by historic association. His treatment of old scenes in this travel-worn land lends a new interest to them. The motive running as an undercurrent through the work is a desire to convince Americans that utility must make room for beauty in all the true progress of a people.——A new edition of Dr. Guthrie's "Out of Harness"‡ is published in a very pleasing form. With its bright sketches of travel, its close studies of people and of institutions, and its practical lessons regarding many points of municipal government the book is at once a source of enjoyment, an incentive to philanthropy, and an aid to education.——A delightful study of the life of a singular people is presented in "The Little Manx Nation."‖ Legend, history, description, and personal character are all given in a quaint conversational tone which lends a peculiar charm to the volume, giving it among other books a position analogous to that held by the Manx people among other peoples. Its reading awakens a sincere regret that the distinctive

* A Plea for Liberty. Essays by various authors, with an Introduction by Herbert Spencer. New York: D. Appleton and Co.

† Laws of the U. S. Relating to Currency, Finance, and Banking. By Prof. Charles F. Dunbar. Boston: Ginn & Co. Price, $2.50.

‡ Political Science and Constitutional Law. By John W. Burgess, Ph.D., LL.D. Boston: Ginn & Co. 2 vols. Price, $5.00.

‖ Sociology, Lectures and Discussions before the Brooklyn Ethical Association. Boston: James H. West. Price, $2.00.

* Imperial Germany: A Critical Study of Fact and Character. By Sidney Whitman. New York: John W. Lovell & Co.

† Gray Days and Gold. By William Winter. New York: Macmillan & Co.

‡ Out of Harness. By Thomas Guthrie, D.D. New York: E. B. Treat, 5 Cooper Union. Price, $1.00.

‖ The Little Manx Nation. By Hall Caine. New York: United States Book Company.

national character of the Isle of Man is being absorbed in that of the British government.—— A book of unsavory facts is "Russian Traits and Terrors."* Mr. Kennan's descriptions of the terrible sufferings endured by the political convicts pale in comparison with those painted in this work; and what the former author instances as exceptional horrors limited to one class of prisoners are here reported as regular occurrences in the whole penal system. Russian character in all phases is represented as of an exceedingly low standard, due to the dense ignorance and superstition which prevail in that land.——A bright, sketchy book is Mr. Lowell's Noto.† Like certain conversationalists of winsome power, the book is noticeable not so much for what it says as for its pleasing manner of saying it.——To the valuable line of Appleton's Guide Books there has been added one devoted to Canada.‡ Modeled after the same general plan adopted for the other books, the material and the historic interest connected with this land make this one of the most interesting and useful of the series. Not only the travelers but the stay-at-homes will find pleasure and instruction in its pages.

Poetry.

The poetry of Walt Whitman is very much like an enigma which one is very willing quickly to give up, and yet it is an enigma with a sort of charm about it. That there is a deep, hidden meaning in it is readily granted, also that a certain elusive beauty flashes through its misshapen lines, and that occasional sweet strains float out through its discordant rhythm. But what to make of it as a whole is the unsolved question. His last poem, "Good-Bye, My Fancy,"‖ is involved in the same haze of doubt. Lurking somewhere about it—is it only in the title?—there is a vein of sadness which just tinges the whole of the medley. And yet in spite of this overshimmering tinge it bounds almost gayly on through the dissimilar and disconnected parts composing it. It reads as if free range had been given to an old man's fancy to roam over the past with no other object than to light for a while on the things most pleasing to it for a passing farewell visit. By no means is it a sad poem, but rather one instinct with a brave, happy spirit always disposed to look at the bright, conquering side of life.——No word of tribute need be spoken for the sonnets themselves in "Representative Sonnets by American Poets."* They include those which have defied the erasures of time. On the list of authors are found several promising writers who have only lately been accorded their places in the higher literary world. The selections are well made and prefaced by a masterly essay on the sonnet. A perusal and understanding of the essay will help greatly to an appreciation of the poetical and metrical merits of the verses. With it are given a number of the best sonnets from other literatures.——Although the well-known poems of Thackeray have contributed but a comparatively small part to his fame, yet many worthy things are to be found among them. The complete collection of his poems† shows a great variety of moods and styles of expression, as if the author were seeking in all ways for the golden note of song. The humor for which Thackeray is distinguished, brightens the pages. The ballads jingle merrily. It is true that here and there is found a trace of machine rhyme; but beautiful selections can also be made. His description, when it does not drift into caricature, is good and true, and a pleasing directness and simplicity mark many poems.——A bookful of poems and easy stories‡ written by the great poet of nature, Wordsworth, has been collected and beautifully illustrated. The verses bring close the fields and hillsides with their habitants, and include some of Wordsworth's most celebrated poems. The compiler has passed by the too intricately idealistic, and presents those that make their way at once to the child's mind by their simplicity and sentiment. The fine collection of pictures is so distributed that every page presents a charming appearance.——The small book of Lyrics,‖ including "Fjelda," "The Great Bridge," and others, contains some very pretty songs. Most of the music is quick, bright, and pleasing. Sometimes the muse is mirthful but never hilarious.——In Rudyard Kipling's "Departmental Ditties, Barrack-room Ballads, and Other Verses,"⁋ a very few of the

*Russian Traits and Terrors. By E. B. Lanin. Boston: Benj. R. Tucker. Price, 35 cents.

†Noto: an Unexplored Corner of Japan. By Percival Lowell. Boston and New York: Houghton, Mifflin and Company. Price, $1.25.

‡The Canadian Guide-Book, with Map and Illustrations. By Charles G. D. Roberts. New York: D. Appleton and Company.

‖Good-Bye, My Fancy. By Walt Whitman. Philadelphia: David McKay.

*Representative Sonnets by American Poets. By Charles H. Crandall. Boston and New York: Houghton, Mifflin and Company.

†The Complete Poems of W. M. Thackeray. New York: White, Stokes, and Allen.

‡Wordsworth for the Young. By Cynthia Morgan St. John. Boston: D. Lothrop Company. Price, $1.25.

‖Lyrics. By Joseph Hudson Young. New York: Funk & Wagnalls.

⁋Departmental Ditties Barrack-room Ballads and Other Verses. By Rudyard Kipling. New York: United States Book Company.

poems are really good, a few really funny, and most of them are trash. The quality which no doubt would be charming in the "department" and barrack-room will be perceived by few ordinary readers. The author seems to have caught the trick of rhyming and it is a pity that in his search for material he did not happen on something more worthy of his genius.

Fiction. "Callias, a Tale of the Fall of Athens,"* is a decidedly interesting story, in which the reader is made acquainted with some of the chief events connected with the close of the Peloponnesian war and the retreat of the Ten Thousand under Xenophon, and has introduced to him several of the prominent characters of this period, such as Alcibiades, Socrates, Theramenes, the Despot Dionysius, and the Younger Cyrus. Callias is a young Athenian nobleman, who, owing to the political disturbances consequent upon the fall of Athens, becomes an exile and travels in many lands. In the course of the story the reader has brought to his notice many of the most interesting customs and manners of the Greeks. Without being tedious or technical the author succeeds in imparting a great deal of information. The book is written in a simple and fresh style, and cannot fail to give its readers a vivid sense of the reality of the old Greek life.——Prof. Boyesen's "The Mammon of Unrighteousness"† is a novel in which American life is well represented. The author shows himself an intellectual athlete in his handling of subjects. Boldly and skillfully he contests the gigantic question of resisting natural impulses in order to control destiny and the huge accessories of this question, such as the dependence of independence. Conscience and judgment are at war, affection and ambition, duty and inclination. Some of the thrusts strike like cold points of steel, some like hot shot. There are no dallying places; the whole production is vigorous, powerful, and decisive. One of the many ideas—and perhaps not the most worthy of mention—that are bravely wrestled with is the effect of home life on one's career. The volume is to be read for amusement but not lazily.——A half dozen short stories are included in the volume "On the Lake of Lucerne."‡ They are not exciting, but their interest and beauty are brought forth with a stimulating promptness. The author is charmingly faithful to one ideal, so much so that all the heroes bear noticeable resemblances to each other. A peculiar vein of plaintive untamedness distinguishes the heroines.

Miscellaneous. In his new drama* Henrik Ibsen satirizes all marriage which is based upon self interest or any other motive than love. The heroine, Hedda, is a restless, handsome woman who is brought up to all the narrowness and emptiness of a life that is wholly fashionable. Her naturally great powers and activities were thus dwarfed and perverted. Disciplined not by careful training for the sake of development, but by careful hedging in for the sake of restraint, her strong adventurous nature was in a constant state of being tantalized. The force which rightfully should have been used in noble purposes, went to join the politely ignored undercurrents of wrong tendency common to humanity, and suicide ended a life of unhappiness which had caused deep misery to other lives brought in contact with it. In tone and sentiment the drama is inferior to some others by the same author. The lines of thought are less clearly laid but just as cruelly barbed.

Trench's "Study of Words"† has been before the public too long to make of worth any additional words which might be said regarding its high merits, its power of imparting in so charming a manner such valuable instruction. In this revision all the work has been thoroughly corrected, and in the form of notes, the latest discoveries and developments regarding words have been added. Besides it contains an exhaustive analysis, additional words for illustration, and questions for examination.

"Business Openings for Girls"‡ is a book that contains just what many girls have been puckering their brows over in trying to answer prudent inquiries in regard to their proposed business schemes. All its suggestions are based on successful practice; they will help one to begin a business without unnecessary outlay of time or money, and to keep a position once gained.

"Home Life on an Ostrich Farm,"‖ considers

*Callias. By Rev. Alfred J. Church, M.A. 12mo, cloth, 332 pp. Illustrated. Meadville, Pa.: Flood & Vincent. Price, $1.50.

†The Mammon of Unrighteousness. By Hjalmar Hjorth Boyesen. New York: John W. Lovell Company.

‡On the Lake of Lucerne. By Beatrice Whitby. New York: D. Appleton and Company. Price, $1.00.

*Hedda Gabler. By Henrik Ibsen. New York. United States Book Company. Price, 50 cts.

†The Study of Words. By Richard Chenevix Trench, D D. Revised by Thomas D. Suplée. New York: A. C. Armstrong and Son.

‡Business Openings for Girls. By Sallie Joy White. Boston: D. Lothrop Company. Price, 75 cts.

‖Home Life on an Ostrich Farm. By Annie Martin. New York: D. Appleton and Company. Price, $1.25.

the country, the habits of the ostrich, and the care of the feathers; it includes many facts that have been acquired only by an intimate acquaintance with the bird. In short, the whole life with all its allurements and discomforts is brightly described by the one best fitted of all people to tell it—the wife of an "ostrich farmer."

In the long list of periodicals the American edition of *The Review of Reviews* has won an enviable position. It presents from month to month in its pages the very best parts culled from the magazine literature of the entire world, and all skillfully reset in neat and harmonious form. To its editor, Dr. Albert Shaw, an old friend to all readers of THE CHAUTAUQUAN, we give our hearty congratulations for his marked success.

## SUMMARY OF IMPORTANT NEWS FOR SEPTEMBER, 1891.

HOME NEWS.—September 1. International Geological Congress adjourns to meet in Switzerland in 1894.——Reciprocity treaty with Spain.

September 2. The American Sabbath Union Committee, Chicago, protests against opening the World's Fair on Sunday.

September 3. Dedication at Gettysburg of three monuments to Illinois regiments.

September 4. Close of the Social Science Association at Saratoga.—— The President appoints John S. Durham Minister to Hayti.

September 5. State Department at Washington receives notice of the removal of restrictions on importation of American pork into Germany.

September 6. Death of Benjamin F. Hall, ex-Chief Justice of Colorado.

September 7. Labor Day observed as a holiday throughout the country.—— The New Chilian government is recognized by the State Department.

September 8. Celebration of the one hundred and tenth anniversary of the battle of Groton Heights at Groton, Conn.

September 9. Death of Major Jonas M. Bunday, editor of the New York *Mail and Express*.

September 12. Mrs. Emily Huntington Miller chosen principal of the Woman's College of Northwestern University.

September 13. The Pacific Mail steamer *China* from Yokohama reached San Francisco, making the record trip in 12 days, 11 hours, 55 minutes.

September 14. Death of Dr. George B. Loring, ex-Minister to Portugal.

September 15. Opening of the Irrigation Congress in Salt Lake City.

September 16. Slight earthquake shocks in Salem and Portland, Oregon.——Hottest September day in the history of the weather service throughout Minnesota and Dakota.

September 17. Twenty-second annual reunion of the Society of the Army of the Cumberland in Columbus, O.

September 18. Death of Lorenzo Brentano, ex-Congressman, consul, and editor.

September 19. Opening of the St. Clair tunnel.——Prairie fires in the Northwest.

September 21. The governments of United States, Great Britain, France, and Germany agree to act jointly in protecting the lives, property, and interests of their citizens in China.

September 22. Eight hundred thousand acres in Oklahoma thrown open to settlement.

September 26. Water famine threatens many towns and cities in New England.

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FOREIGN NEWS. — September 1. Violent storms damage crops in Great Britain and Ireland.

September 2. Twenty-first anniversary of the battle of Sedan in Germany observed.

September 3. Business is resumed in Valparaiso.

September 5. Death of the Prince Consort of Hawaii.

September 8. Removal of the prohibition upon the importation of American pork into Denmark.

September 9. Death of Jules P. Grévy, ex-President of the French Republic.

September 10. Anti-American riot at Tchang, China.

September 11. Sinking of the Italian steamer *Taormina* off the Greek coast.——International Electrical Convention in Montreal closed.

September 14. Terrible loss of life by floods in the Province of Toledo, Spain.——Yellow fever raging in Rio Janeiro.

September 15. Eleven thousand pilgrims to Mecca this year die of cholera.

September 20. Suicide of Balmaceda, the deposed president of Chili.

September 25. The Chinese government offers compensation to the Powers, punishes rioters, and promises peace.

September 30. Suicide of General Boulanger.